# ABSHAKEH

## REBUKED, &c.

## AND HIS

## ling Accusations Refuted:

CONTAINING,

e Reflections upon a Late Sheet, Enti-
d, *An Essay towards the Allaying of* George
*his Spirit*; by way of Introduction.
Reply to a Later Book, Entituled, *A*
*very of the Accursed Thing*, &c. *Enlarg-*
*both* Written by *Thomas Crispe*.
Display of some, amongst many, of his
Contradictions and Tautologies; by
of Conclusion.

By *E. P.*

4. *Unstable as Water thou*
*t excel*, &c.
. 10. *For Demas hath*
*n me, having loved this*
*world.*
*Alexander the Copper-*
*did me much evil, the*
*eward him according to*
*s.*

Jude 19.
*These be they who sepa-*
*rate themselves, sen-*
*sual, having not the*
*Spirit.*

LONDON,
, and Sold by *T. Sowle*, in *White-*
*-Court*, in *Gracious-street*, 1695.

BRITISH MUSEUM

# AN
# NTRODUCTION
## By way of
# REFLECTION,
## Upon a PAPER, Entituled,

*n Eſſay towards the Allaying of* George Fox *his Spirit.*

*Friendly Reader,*

BEing engaged in Controverſie, in a manner at unawares, not having deſigned my former Treatiſe for the ſs, when I began it, nor indeed till I had oſt finiſhed it; I ſhall not now go about to ologize, either for my ſelf or it, but leave t, as alſo what my Opponent has offered his own Vindication, with my Reply now ſented unto thee, to thy ſerious Conſideion, without ſo much as endeavouring to poſſeſs thy Mind in my Favour, by underiing his, that thereby thou may have the

better liking to mine. Read, consider, a
then determine who is most in the right,
to thy deliberate perusal I recommend th
all.

An Introduction to a Book, is like a Po
to a House, which may at the Discretion
the Builder, either be erected with it,
without it; and as in some Cases it may be
ry convenient, so in other Cases only for sho
Now I will assure thee, I am not so far in l
with show, as, for that reason only, to pre
this Introduction before the ensuing Shee
but, in my apprehension there is something
conveniency in it at this time, and my rea
is this; some time before the Book Entitul
**A Discovery of the Accursed thing,**
**Enlarged**, came forth, *T. C.* published a pr
ted Sheet, Entituled, **An Essay towards**
**allaying of** George Fox **his Spirit**:
therein expresses himself thus, *This is not*
*Answer to the High Priest's Servant*, Ed. P
ington. Yet notwithstanding, I was w
ling to take some small notice of it, so as
wholly to pass it over in silence, but to ret
him Complement for Complement, I de
not this Introduction as an Answer to
Turn-coat Priest's Advocate, *T. C*'s *Essay*,
so judged it not convenient to mix these
Reflections following with the Answer to
Book. This premised, I shall now proce

*T. C.* is pleased to bestow upon me the
tle of *the High-Priest's Servant*, but for w
reason I know not, for no reason he gives,
so suppose it is because he hath none: I was

so

me time at a ſtand to think on whom it was
at he beſtowed that High Title of *The High-*
*rieſt*, knowing no other High-Prieſt that the
uakers had than Jeſus Chriſt. At length up-
n the coming out of his *Diſcovery*, &c. *En-*
*ged*, I perceived that *William Penn* is the
an that he hath pitch upon, but as much
thout a reaſon wherefore he confers it up-
him as his Books are void of true reaſon, or
id ſence either. However I have this to
to him, I am no otherwiſe *W. P*'s Ser-
nt, or any Man's elſe, than as *T. C.* ought
e, and I deſire to be, as bound in Chriſti-
Duty: But not to be behind-hand with
n in Courteſie, I could find in my Heart to
ſtow another Title upon himſelf (and give
a reaſon for it too) upon ſome body elſe
om he knows, and their whole Fraternity
Malecontents; and that is *Rehum* the Chan-
llor, *Shimſhai* the Scribe, and the reſt of
eir Companions——in the Cities of *Sama-*
, mentioned *Ezra* 4. 9, 10. whoſe Stock
d Character thou may read, 2 *Kings* 17.
ey were it ſeems a mixt multitude of divers
ations, not belonging to any of the Tribes
*Iſrael*; and as they were of a mungrel mixt
ce, ſo they brought in a mungrel mixt Re-
ion. And leſt the true Worſhip maintain-
by the Faithful *Jews* ſhould flouriſh, to the
braiding of them and their deteſtable mix-
e: What do they do? But ſet their Pens
work to write a defamatory Libel againſt
m, and under pretence of their being *Re-*
*ious and Hurtful to Kings and Provinces*, en-

deavoured to hinder them from *Building Jeru-salem* the Holy City, *joining her Foundation and setting up her Wall*, Ezra 4. 11, 12, 1 Now as *Solomon* ſaith, *There is nothing new u der the Sun*, Eccl. 1. 9. So truly our impl cable Oppoſers, theſe Apoſtatized Revolte follow thoſe *Samaritans* hard at the Heels, imitating their evil Example, and are as li them in the Work they promote and carry o as two Children of one and the ſame Fath can poſſibly be in Features. And as I am ve well ſatisfied, I have done them no wrong the Compariſon, in the general, ſo in the pa ticular, I conceive I ſhould no ways injure *T.* if in conferring a Title upon him, I ſhould commend that of *Shimſhai* the Scribe as t moſt proper Compariſon in my Judgme and the moſt referrable to him in this Te becauſe (as I am ready to Conj cture) *Shi ſhai* the Scribe did not write the whole *Le* there mentioned wholly of his own Hea without ſome aſſiſtance, but partly Copied ter *Rehum* the Chancellor, according to his rection in matter, though (probably) t Style and Compoſure might be in ſome me ſure *Shimſhai*'s, as well as the Copying it ov The Application I leave to *T. C.* this bei only by way of *Eſſay towards the allaying o* dividing *Spirit*, and in the Nature of a Lookin glaſs, to ſhew *T. C.* and his Confederates th Faces.

Now Reader, I ſhall in the next place, p ſent thee with ſome paſſages, out of the abo named Paper, with my Reflections thereon

Pa

ge 1. *For they cannot repreſent me a greater er, than (I thank God) I think my ſelf to*

*ſect.* A large Conceſſion I promiſe you : y in good earneſt he has cut off all oppor- ties of being told of his faults for the fu- , by Confeſſing the Indictment, and plead- guilty to this, and all others that may be ght againſt him, now henceforth for e- . Then we may take it for granted, that tever I have charged him with, as wilful verſions, falſe Quotations, abuſing Mens itings and Meanings, *&c.* he is conſcious himſelf that he is guilty of, conſequently ve not wronged him in my ſo repreſenting ; nay, nor is it poſſible for me to wrong ; for let me *repreſent* him how I will, I *not repreſent him a greater Sinner than he thinks ſelf to be, and thanks God* for it too. He plains, page 4. of ſome body's *bantering* , and truly he may expect to be bantered, can reaſonably expect nothing elſe, when thus expoſes his Folly. But let him re- mber, that *it is he that confeſſeth and forſa- h that ſhall have mercy*, Prov. 28. 13. Beſides believe *T. C.* would be very angry, if any, her Quaker or other ſhould *repreſent* him *to* A Whoremonger, prophane Swearer, unkard or Idolater, *&c.* which Sins truly ave the Charity to hope him not guilty of, therefore ſhall not *repreſent* him as ſuch. yet his Conceſſion includes not only all ſe, but all other Sins, of all ſorts and kinds, groſs ſoever.

Again, *These Quakers charge me for so quoting of* G. F's *words, of which fault* G. F *herein proved grosly guilty.*

*Reflect.* A very Childish method of excu his own faults, by accusing *G. F.* which w ther *G. F.* be guilty of or no, is not my B ness to enquire into at this time; neither ( would) have I opportunity to search into th Quotations he offers out of *John Timson*'s *Christ. Wade*'s Books, not knowing where meet with them. I confess had he had t Objection to lay against me, (his Accuse it might be of some force, but will do him good to accuse any other thereof, with wh he is not immediately concerned in Contro sie, much less one who being dead cannot swer for himself. But however, suppos (but not granting) *G. F.* to be so guil doth that clear *T. C.* of what I charge h with in abusing *G. F?* I remember when went to School, we Boys in our Child Simplicity thought it a great knack, when cused of committing a fault, if we could reply, I saw such a one do so too. Well wish *T. C.* had gone to the same School w me, though I doubt he was then too old learn; for my Master had a Maxim which for a Law amongst us, That he who accused nother of a Fault whereof he was guilty h self, was worthy of double Punishment, wh I recommend to *T. C.* as a direction for his ture Management in such Cases, and shall c clude this Point with a question, which I sire *T. C.* to answer in his next, *viz.* Supp

should happen to espy *B.* picking *C*'s Pocket, and thereupon *A.* pick *B*'s Pocket, but is taken in the very Fact, and upon Examination the Matter duly proved upon *A. Query*, Whether any Court of Judicature will admit it as a good Plea, for *A.* to alledge that 'twas no Theft, for he only Robbed a Thief, because *B.* pickt *C*'s Pocket but just before.

Again *T. C.* affirms, *That to* G. Fox *most of the Quakers gave heed, saying, This is the great Power of God.*

*Reflect.* I dare be bold to affirm, that 'tis past his Skill to fix this upon any *Quaker* in the World; and till he prove it upon some body, without if's, and's, or far fetcht Inferences, I shall conclude that it was *the great Power* the Devil hath over him, which stirred him up to Invent it.

Again, *He* (viz. G. F.) *Invents an Image of Female Prelates in their Church, and these his Chief Priests make an Idol thereof, and deck it with high Titles, as, The great and good Ordinances of Jesus Christ, which he hath set up in his Church.*

*Reflect.* His Scoff I let pass, but I will assure him, I much question foul play in this Quotation; and the rather because he Names neither Person nor Book, and therefore that Passage, as so stated, till proved by him, out of any Book or Paper published with the consent of, or owned by the Quakers, I charge as a Slander; for in Point of *Quotations* I will never trust him again; and truly in that respect he had need have very sharp Overlookers

to

to keep him honeſt, if yet they can do it wi
all their Induſtry.

Again, *You know Friends, That all Meeting*
*Mens and Womens*, &c. *were ſet up by the Powe*
*Spirit and Wiſdom of God, ſo indiſpenſible Duti*
*as they ſay, in the room of them two, Water-ba*
*tiſm and the Lord's Supper.*

*Reflect.* I likewiſe require a proof of thi
*viz.* That any *Quaker* ever affirmed, Tha
*Meetings* of any ſort or kind, are ſet up *in t*
*room of Water-baptiſm and the Lord's Supper*, an
till proved I charge it as another Slander.

Again, *My charge was not on the Quakers i*
*general, but particular Perſons, which I diſtin*
*guiſhed from Chriſtian Quakers, by the term*
*Foxonian Quakers, but others by covering and ju*
*ſtifying the wicked, have made themſelves guilty*
&c.

Page 2. *Conſidering* W. P's *great Power i*
Penſylvania, *and great Intereſt in all the Quaker*
*in* England, *and elſewhere, and influence ove*
*them, I think they may be* 100000, *and* 1000
*them Preachers, and may have* 1000 *Meetings i*
England, Scotland, Ireland, *and* Wales, *and*
*fear* W. P. *influences* 80000 *of them, ſo tha*
*what Intereſt, Doctrine or Men he Eſpouſes,*
*moſt likely to prevail, Experience hath proved th*
*Truth of this*, &c.

Page 3. *I do believe many of them are not ſ*
*guilty as them who wrote thoſe Errors; but it ma*
*be doubted, that few of them are found in the Faith*
*if we may judge by their dubious and two-fac'd Ex*
*preſſions thereabouts*, &c.

*Reflect*

*Reflect.* Behold (Friendly Reader) into
n narrow a compaſs he reduceth his *Chriſti-*
*Quakers*, a little Flock indeed, and truly a
y ſhattered one too. In the firſt place here
*four parts out of five influenced by* W. P. in the
ond place, but *few of them at all ſound in the*
*ith.* So that of 100000, here is but part,
d that a ſmall part too of 20000, to whom
will allow the Name of *Chriſtian Quakers*,
. None but *D. S. G. K.* and their Adhe-
ts, which diſtinction of his, I verily believe
ll not comprehend ſo much as half *Harp-*
*ne* Meeting, and indeed but a very few of
reſt of their Brethren of the Separation all
*gland* over, and not one of thoſe from whom
ey are ſeparated, whom he diſtinguiſheth
om them, by the term of *Foxonian Quakers*,
nd yet this Man pretends not to *charge the*
*akers in general*; but how he can clear him-
lf from a Contradiction in this matter, I
ow not, I think ſo great a Majority as this
ay well deſerve the term general; and for
y part, I think 'tis his Exceptions that are
rticular, and not his Charge: But ſuch a
an needed a better Memory, as he ſaith by
. F.

Again, Page 2. *And indeed many of their*
*inted Expreſſions, are ſo Contemptuous of our*
*ord Jeſus of* Nazareth, *that the* Jews *or* Maho-
etans *may from them take great Advantages to*
*ry the* New Teſtament *in part*, &c.

Page 3. *I ſay, if the Enemies of the Chriſtian*
*eligion ſhould take advantage of their printed Con-*
*mpts, they may be of Ill Conſequence, and hin-*

*der*

*der the propagation of the Christian Faith, a the* New Testament, *if not the Subversion th of.*

*Reflect.* And would not many Expressions both *Old* and *New Testament*, if quoted T. C. after the same manner as he quotes *Quakers* Books, afford great Advantage Atheists, Turks, Pagans, *&c.* As for Exa ple, if T. C. were to quote *Psal.* 14. 1. after his Method of pervertingly curtail should leave out, *The Fool hath said in Heart*, might he not by Scripture pro *There is no God*? Likewise by the same Rule might object against the Apostle *Paul* for ing, *Gain is Godliness*, if he durst make so b with him, as he hath done with *G. F.* quote Chapter and Verse for it too, 1 *Tim.* 6. 5. only omitting the rest of Verse, and the next which clear up the Sen And let T. C. prove the *Quakers* guilty these Charges any other way if he can, for this Case I defie him and all his Malice.

Again, *And let but those Quakers consider th Dealings to and with* G. K. *and the reason t give therefore*, i. e. *they enjoin him to clear th of those Errors charged on the Brethren Preach in* Pensylvania.

*Reflect.* As for what hath been done in *Pe sylvania*, I leave the Parties concerned to A swer for themselves, but as for Errors held any here, let *G. K.* tell us what he calls E rors, and if it should prove that he once a counted the same sound Doctrine, give so good Reasons for the Alteration of his Jud me

nt, and ſolid Proofs that he is more in the
ht now than formerly; and when all this is
e, as publickly retract all and every the
d Errors as he hath publickly maintained
m, *viz.* in Print, and then he may with
better Face ſpeak againſt thoſe who perſiſt
hem, but till all this is done, it were more
dent for him to be ſilent.

Again, Page 3. He chargeth G. F. *with ar-
ing to himſelf to be moved and guided by the
allible Spirit, and no leſs than equality with
and Chriſt.*

*Reflect.* If by the *Infallible Spirit* he mean the
rit of God, *G. F*'s aſſerting his being *gui-
thereby*, is ſo far from being a Crime, that
would have been a great Crime in him to
e pretended to preach without the aſſi-
nce thereof. But as to the *equality* he talks
, one would think he might be aſhamed to
ibble any more about it, *G. F.* having in
Places himſelf quotes in his former Pam-
let, ſo fully cut off any occaſion for his flim-
n Cavils, as vindicated by me in my former
ok. There is a ſort of Men in the World,
o can get nothing that pleaſes them by the
d, how falſe ſoever, but if a Man go about
ake it from them, they ſhall be as diſcon-
nted as a Child for the Loſs of its Rattle;
refore let T. C. e'en take this fine nothing,
d ſerve it as a good Houſewife ſerves ſome-
ng elſe, tumble it about until he has loſt it,
if what I have offered in the following Re-
will not ſatisfie him, I ſhall think it not
rth my farther notice.

Again,

Again, *And indeed I question not but it appear to the Impartial, that* G. Fox's *Spirit the Foundation or chief Corner-stone of their B ing.*

*Reflect.* How! *G. Fox's Spirit?* Wha become of *the Light within* then, *the Spirit, W Life, Seed, &c.* which, p. 7. of his *Disco* he charges *G. F. for ascribing Salvation to,* w was *within* Men? Was this *G. Fox's* Sp Was *G. Fox's* Spirit within them? Plai Reader, if thou believe this Man's Asserti I know not who will believe thine.

Page 4. *But seeing they so revile me for Quotations, by the same Rule, if they be guilt the same Fault, they deserve the same Punish and more abundantly, in as much as I acknowl myself a fallible Sinner, for which they have tered me, as* G. F. *hath done other Christians,*

*Reflect.* I have said something to this befo but I shall add, That his confessing himsel *fallible Sinner,* will not excuse wilful Perv sions, no more than it will justifie gross I baucheries; and therefore all his wrigling slip his Neck out of the Collar will not se his turn, unless he could fairly clear him of that Charge, which I have already fixt on him.

Page 7. *He accuseth* G. F. *of denying Ch to have or had any Flesh or Bones as his, but w they have in them.*

*Reflect.* If affirming, that the Saints are Christ's Flesh and of his Bone, be a denial, th *Christ ever had any other Flesh or Bone,* then the Apostle as guilty as *G. F.* but if not, th

G. F. as Innocent of this Slander as was the postle.

Again, *By oppoſing* C. W. *do imply no difference tween the Perſon of Jeſus Chriſt and God the ther, and ſo Chriſt no more nor otherwiſe Man, t as God the Father was; and ſo conſequently if r Lord Jeſus of* Nazareth, *was not God the Fa-er, he was not Chriſt.*

*Reflect.* If he ſuppoſe that Chriſt no where the Holy Scriptures had the Name Father ven him, I would fain know to whom he will ply that Expreſſion of *Everlaſting Father*, entioned *Iſa.* 9. 6. And if G. F. make no fference between *God the Father and Chriſt*, would ask him, for what end then thinks he d G. F. quote the Scripture in the very place quotes, *viz. God was in Chriſt reconciling World to himſelf.*

Thus I ſhall conclude this Introduction, t for want of Occaſion given for finding re fault with that Paper, but becauſe I aim brevity, and am not willing to detain thee y longer in the Porch. I intreat thy ſerious ruſal of the enſuing Treatiſe, with the ſame olneſs of Mind as it was wrote in; and herein it may not anſwer thy Expectation, t it to the account of my unskilfulneſs, and t the badneſs of my Cauſe. For my Cauſe is ch, as the Beſt Penman in the World need t be aſhamed to Engage in. I am,

*Candid Reader,*

*Thy Sincere Friend,*

*Edward Penington.*

# ERRATA.

PAge 2. Line 1. for *fed*, read *led*. p. 7. l. 2
f. *Jer.* 8. 2. r. *Jer.* 5. 2. p. 31. l. 28. r. *vindicat*
p. 35 l. 23. r. *Sun*. p. 65. l. 5. r. *improperly*. p. 74. l. 1
*after*. p. 75. dele *with* after *quarrels*. p. 76. l. 28.
*is*. p. 78. l. 5. d. *&*. p. 82. l. 8. 2d Column, r. *G. F.*
82. l. 18. r. 1 *Hebrews*. p. 84. l. 24. d. *is* before *wro*

11 AP 66

# A REPLY

## TO A

## te Book of *THOMAS CRISP's*

## ENTITULED,

## *Discovery of the Accurſed Thing*, &c.

## ENLARGED.

GReat is the Malice of the Apoſtatized Oppoſers of our Day, againſt the Truth, and the Profeſſors thereof; *greater is the Truth, and ſtronger than all. Ma-re the Weapons that* have been and yet *are for-d againſt Sion, but* God hath ſaid, *They ſhall not ſper*, Iſa. 54. 17. *Many are the Tongues that are up in Judgment againſt her*, but them will God found. Many have been the *Inchantments*, many have been the *Divinations* which have taken up *againſt Gods Iſrael*, but the ſame *who hath with a high hand, and an out-ſtretch-Arm, brought them out of Egypt*, Deut. 26. 8.

*And who hath fed his People like a Flock,* Pſal. 20. hath alſo ſaid *concerning Jacob his Ser and Iſrael whom he hath choſen,* Iſa.44.5. *Bleſ he that bleſſeth thee, and curſed is he that curſeth* Numb.24.9. And *thy Enemies ſhall be found L unto thee.* And the reaſon is plain, Becauſe *I is a People ſaved by the Lord, who is the Shie their help, and the Sword of their Excellency,* D 33.29.

Now as Experience demonſtrates, Rene does are moſtly beyond all others, the viole eſt Enemies againſt thoſe whom they have ſerted, and Hiſtory likewiſe frequently rela the ſame. As for Example: Who are grea Enemies to the very Name of Chriſt and Ch ſtianity, than thoſe who having once gone un that deſignation, afterwards turn *Mahometa* So none are more implacable Adverſaries agai us, who profeſs the inward and ſpiritual A pearance, as well as the outward Coming Chriſt in the Fleſh, than thoſe who once ma the like Profeſſion with us; but now having e braced *Darkneſs rather than Light,* underval the Light which would lead them out of it: A having *made an agreement with Hell, and a coven with Death,* hate that *Life of Chriſt in Men,* whi they have crucified in themſelves: And w notwithſtanding their pretences of magnifyi the outward Appearance of Chriſt in the Fle demonſtrate themſelves to be in the ſame ſpi with thoſe who then crucified him: And a found in an unwearied oppoſition to thoſe wh preſs People to give up to the Leadings of t meaſure of the ſame Spirit in themſelves, whi

fulneſs then dwelt, and doth ſtill dwell in bleſſed Body, and which (together with own Conſciences) will be a witneſs againſt at the great Day of Judgment hereafter, all their wicked Slanders vented againſt his ants, unleſs they *turn to the Reproof of In-ion* here, repent and amend.

remarkable Inſtance of the Truth of the going Aſſertion, are the virulent Slanders, minable Falſhoods, and malicious Inſinuati-of *T. C.* againſt divers Eminent and very nourable Servants of God and Jeſus Chriſt, as *G. Fox*, *J. Cole*, *W. Bailey*, *Iſ. Pennington*, *Whitehead*, *W. Penn*, &c. contained in a late phlet, Entituled, **A Diſcovery of the urſed Thing**, &c. **Enlarged**: Wherein hard to judge whether his Weakneſs or ickedneſs, Folly or Envy, Incoherence or utology, hath the Aſcendant. There hath a great Noiſe about this Book for ſome e; its Harbinger, *viz.* **The Eſſay**, wherein threatens us with this, hath been out a good ile: A Man would have thought that ſome traordinary Piece ſhould have been the pro-t of ſo much bluſter. But when all comes all, *T. C.* is *T. C.* ſtill. How great Noiſe, how little Senſe? How much Clamour, but w little Matter? How many Words, but how tle Subſtance? How many Quotations are re, but how little is there of right Applica-n? I find it neceſſary to ſay a little, *leſt he riſe in his own Conceit*; but I will be as brief well I can, leaſt in *anſwering him according to* the ultiplicity of *his folly*, *I alſo be like unto him*.

Indeed if I ſhould pretend to correct every fa
in that Book, they are ſo many, that I ne
write a Folio; but becauſe I am unwilling
tire the Readers Patience, I ſhall only end
vour in the firſt place to juſtifie my late Boo
Entituled, *The Diſcoverer Diſcovered*, &c. agai
his empty Cavils: And ſecondly, To cull a fe
paſſages here and there, of what elſe he offe
that by the reliſh of theſe few drops of his l
quor, thou mayſt ſee what a corrupt Veſſel th
came from, and may be able to judge of the re
And by this Copy of his Countenance, the
mayſt gueſs from what a cankered Heart t
reſt of his envenomed ſtuff proceeded; and the
ſee whether the Apoſtle did not give a right de
finition of him and his Confederates, *Rom.* 3. 1
*Their throat is an open Sepulcher, with their Tongu
they have uſed deceit, the poiſon of Aſps is unde
their Lips.*

Certainly *Thomas Criſp* thinks his former *Di
covery* a Rarity, or elſe it wanted a mending
otherwiſe what need we have had it over-again
*Enlarged?* But a Rarity 'tis none, for thoug
'tis ſtuft with Malice, Perverſions and Falſhood
yet that is common with him, and thoſe of hi
Party: And if it were to amend it, he hath fal
len ſhort in that too, unleſs we take Ameudmen
in the ſenſe of the old Proverb, *As ſowr Ale doe
in Summer.* However, by way of retorſion,
ſhall take the liberty to tell him, *Many* Apoſtate
have ſcribled maliciouſly, falſly and fooliſhly, but
however thy Brethren may have equalled thee
in the two firſt reſpects, yet in the laſt, *Thou* T.
C. *haſt out-done them all.* Well, If the Itch of
Scrib-

bling be got into his Fingers, I can but pity
, for 'twill be a hard matter to cure him:
ly Reader, I muſt deſire thee to pity me too,
o have ſo Unanſwerable, becauſe never to be
ſwered, an Antagoniſt; who knows not when
s anſwered; as hath heretofore appeared in
former Controverſie with *G. Whitehead*,
*Field*, &c.

I obſerve that what flurts he flings at my
mer Book, he phraſes it in the plural Num-
, as *You*, or *Your*, *They* or *Their*, &c. As if
mine, but the work of more than one,
ich I ſhall take no farther notice of at preſent,
to tell him that I am willing to allow this
ok, ſubſcribed with his Name, to be his own;
if any Body elſe had a hand in it, either they
re as ordinary Authors as himſelf, or if Men
Senſe, were fain to hide it, that appearing
dull and ſimple, it might be thought to be
lly his: Becauſe few elſe would publiſh ſuch
k, frivolous, inſignificant, incoherent matter
the World. But to proceed.

The firſt paſſage I ſhall take notice of, is,
*ſcovery, &c. Enlarged*, pag. 3. viz. *As alſo their
excuſing their Blaſphemy*, The Jews never ſaw
e Worlds Saviour, *as in their Book*, The Diſco-
er Diſcovered, &c. p. 7. *If there was no other
of of their contempt of his Perſon and Blood, but
, it's enough.* And page 4. after having re-
ed the aforeſaid Sentence, he adds, *And now
by them excuſed, in their Book entituled*, The
ſcoverer Diſcovered, p. 7. *ſaying*, Though they
the Man Jeſus,——yet the Eyes of their
nds were blinded, &c. *As if becauſe they ſaw*

*him not to be the Saviour, therefore he was so.*

*Reply.* Surely *T.C.* thinks that it is enough him to say this, that, or the other, and then has done; as if there were no need of provi what he affirms; but let him take notice tha deny that those words have any such tendency *to contemn the Person of Jesus Christ*; and since affirms it, he must prove it. But here's anoth Fault I have to object against him, the Fault Omission again, so often complained of, in t former. What, *T.C.* no Amendment yet? A thou past mending? Or art thou resolved to mend no Error that I shall tax thee with? W be it it so; yet I shall make bold to tell thee this, and some more too, before I have do with thee.

The passage quoted, as it stands in my Book, thus, *viz.* "For though they with their outwa "Eyes saw the Man Jesus, and his Miracles to "yet the Eyes of their Mind were blinded (*th* "*Envy*) so as they could not see the Life th "dwelt in him (but denied it) which was revea "ed to the true Believers, and which *John* test "fied they saw, 1 *John* 1.2. and consequently d "not see him to be the Worlds Saviour. I cou tell *T.C.* now, *how many Words this passage consi of, and how many Words he has left out*, but th would be too much like himself. But pray o serve, *his Miracles* (which *T.C.* left out) were great and manifold, and so extraordinary d monstrations of the Godhead which dwelt him, that they sometimes startled the very u believing Jews themselves, and were an Arg

me

ent made uſe of by Chriſt himſelf, to cauſe em to believe on him: See *John* 10. 37, 38. *I do not the works of my Father, believe me not; if I do, though ye believe me not, believe the orks; that ye may know and believe that the Fa- r is in me, and I in him.* Yet were they ſo far om believing on him, that *they ſought again to e him*, verſ. 39. And he makes uſe of the me Argument to his Diſciples, Chap. 14. 11. *lieve me that I am in the Father, and the Father me; or elſe believe me for the very Works ſake:* hich nevertheleſs, though the Jews ſaw, yet ey believed not. And the reaſon I gave why *they n him not to be the World's Saviour*, was, for want ſaving Faith, not ſeeing through the Vail, t is to ſay, his Fleſh, *Heb.* 10. 20. For if *no an can ſay that Jeſus is the Lord, but by the holy hoſt*, 1 Cor, 12. 3. then ſurely no Man can ſee e World's Saviour but by the Eye of Faith. nd if thoſe who in the Prophets days *ſwore the rd lived, ſwore falſely*, Jer. 8. 2. becauſe they id not know him to live, ſo certainly if the un- lieving Jews had called Jeſus Saviour, they had d alſo, becauſe they did not know him to be ch. As for his quoting me, ſaying, *He was th God and Man*, and thereupon replying, *For ey no more ſaw him to be God and Man, than they w him to be the Saviour*: So ſay I too, and there- re becauſe they did not ſee him to be both God d Man, they did not ſee him to be the World's aviour: For he was no otherwiſe the World's viour, than as he was both God and Man: herefore his inference which he draws from e above Argument, is very weak, viz. *And ſay*

*your Doctrine, either he was not the Saviour, or Jews did not see him:* For that which gave Ver to all the Transactions, Miracles, Sufferings, o of our blessed Lord, and was that *Me* whom speaks of, when he saith, *He that hath seen Me, b seen the Father*, John. 14.9. was hid from their Ey For Christ himself says to the unbelieving Je speaking concerning the Father, *Ye have neit heard his voice at any time, nor seen his shape*, Jo 5.17. Therefore by a natural consequence dra from his own words before, they had not se him. *And this was according to the Prophecy Esaias, Seeing ye shall see, and shall not perc* Mat. 13.14. So that though they saw the ou ward Person, yet by reason *they had closed the Eyes*, they did not see the hidden Life, whi (though joyntly with the Body it makes up o compleat Saviour) by way of super-eminence deservedly styled The Saviour of the Worl Neither doth the Examples of the *Woman Samaria*, or the *Blind Man*, do him any good for, for ought he can prove to the contrar they both, at the very instant while he talke with them, might have the Eyes of their Min enlightened, by him the *Light of the World*. Fo we see they immediately confessed to him; An had not *their Hearts believed*, I am apt to think *their Mouths would not have confessed* him to be th Christ; and that must be the inward work o the Spirit of Christ, as well as the outwar words spoken by his Mouth, which must effec that work; and then I hope he *will grant that the saw him to be both God and Man.*

In my *Diſcoverer Diſcovered*, p. 12. I took no-
ce of a paſſage in his former *Diſcovery*, &c. *viz.*
You preach a Chriſt crucified in him. I there
found fault with him for not telling his
Author. But now belike from Preaching, he
come to Printing (perhaps he may think they
e Synonymous, if ſo, 'tis like the reſt of his
nders) and he refers to *The Chriſtian Doctrine*
*Society of the Quakers cleared*, &c. page 5.
ich he quotes thus, *Diſcovery, &c. Enlarged*,
4. *The ſame Chriſt therein crucified, aſcended*;
reby (ſaith he) *it's plain they do not mean that*
*ſon, our Lord Jeſus of Nazareth; but ſomething*
*im, and themſelves, is and was the Chriſt.* Page
referring to the ſame paſſage, he ſaith, *And*
*e is great difference between your Doctrine and*
*Apoſtles, for you preach a Chriſt therein cruci-*
*, i. e. in him, and a Light in every man; but the*
*oſtles preached him, even him that was taken*
*n from the Tree, and laid in the Sepulchre*, &c.
re again 'tis Preach, and not Print. Yet p. 24.
is at his Book again, ſaying, *And in their Book*
*tuled, The Chriſtian Society and Doctrine*, &c.
*ſay*, The ſame Chriſt that was therein cru-
ed, aſcended, p. 5. *Hereby they imply a Chriſt*
*Jeſus of Nazareth, beſides him whom they term*
*el, or garment, mean, contemptible, it, that; and*
*Chriſt in him, or therein crucified.*

*Reply.* I am not apprehenſive that this would
d a Reply in the Judgment of any Rational
n who may peruſe the Book; however, ſince
s partly touched by me formerly, and he
kes ſuch ado about it, I ſhall ſay ſomething in
ſwer to three falſe Charges.

1ſt, *Tat*

1ſt, *That the Authors of the ſaid Book did n*
*mean that Perſon*, &c.

2d, *That the Doctrine contained in that Book co*
*tradicts the Apoſtles Doctrine.*

3d, *That they thereby imply a Chriſt beſides Je*
*of Nazareth.*

All which Aſperſions I ſhall eaſily wipe o
by quotations out of the ſame Book, which he
follow.

To the firſt, they ſpeak fully and plainly,
page 4. of their Book, *viz.* "We ſincerely co
"feſs (and believe in) Jeſus Chriſt, both as
"is true God, and perfect Man, *&c.* Surely th
muſt be the ſame Perſon as *T. C.* himſelf mea
or elſe he doth not mean Jeſus of *Nazareth.*

2dly, As to the Death and Reſurrection
Chriſt, and the bleſſed Effect thereof, read p
where they aſſert, "That we ought not to l
"aſide, nor any way to under-value (but high
"to eſteem) true Preaching, and the holy Scr
"ptures, and the ſincere Belief and Faith
"Chriſt, as he died for our Sins, and roſe aga
"for our Juſtification, together with Chriſts i
"ward and ſpiritual appearance, and work
"Grace in the Soul, livingly to open the M
"ſtery of his Death, and perfectly to effe
"both our Reconciliation, Sanctification, a
"Juſtification; and where-ever Chriſt qual
"fies and calls any to preach and demonſtra
"the Myſtery of his Coming, Death, and R
"ſurrection, *&c.* Even among the Gentil
"Chriſt ought accordingly to be both preac
"ed, believed, and received. Now wherein
this contradictory to the Apoſtles Doctrine?
he can ſhew me, let him.

3d

3dly, That they mean the ſame Chriſt, the me Jeſus of *Nazareth*, take his own quotation ith the precedent and ſubſequent matter, and en let him make the moſt of it. They ſay, ge 5. " That Chriſts Body that was crucified, was not the Godhead, yet by the Power of God was raiſed from the Dead, and that *the ſame Chriſt that was therein crucified, aſcended* into Heaven and Glory, is not queſtioned by us. Now I am apt to think (though I never k'd any of the Authors their Sentiments in the atter) that the reaſon they ſo expreſt themlves was, to remove any doubts from all ingeious Readers, of their denying that it was the me Body which roſe again and aſcended, and believe) little thought of ſuch a critical inrpretation of their words; for the following ines clear up their ſenſe beyond contradiction, d may ſerve as my reaſon for expreſſing my inion of their Sentiments, as above, *viz.* His Fleſh ſaw no corruption, it did not corrupt; but yet doubtleſs his Body was changed into a more glorious and heavenly condition than 'twas in, when ſubject to divers ſufferngs on Earth, *&c.* p. *ibid.*

But ſince *T. C.* hath been upon the Catch, d made ſuch a *pudder* about this Quotation, I ould query, Whether he can deny that the ward Life was (in ſome ſence) crucified as well his Body, and hath been from the beginning the World, and is to this day crucified? For ever Chriſt may be ſaid to be crucified in unodly men, which is according to Scripture, rely he was then, in a very eminent degree. And

if

if he dare deny it, *I* would desire him to me, who was *the Lamb slain from the Founda of the World*: Rev. 13.8. And to shew him tha will not be behind hand in courtesie, *I* will swer a request of his, page 24. viz. *But in y next, let us know who scourged, pierced, and hands on, and took down, and put into the Sepulch this your Christ:* I answer: Whoever hath sco ged him, *T. C.* hath *pierced him*, Zech. 12. Whoever hath laid hands on him, *T. C.* h *crucified him afresh*; Whoever took him do and put him into the Sepulcher, *T. C.* hath *him to open shame*, Heb. 6.6.

Page 5. He saith, *And altho they falsly say their Discoverer Discovered*, p. 8. That *T. C.* St. *John* and St. *Peter* at variance; *but T. C. m tions not St. John, only shews how G. F.'s Doctr opposed St. Peters; and 'tis they who sets them at riance, and not me, by falsly pretending St. Joh Doctrine and G. F.s, to agree. But these Quake Christ they preach, being not the same with St. ter's, but another, is Antichrist.*

*Reply*: Three things I shall endeavour prove him false in, *viz.*

1st, In pretending *the Apostle John's and G. Doctrine do not agree.*

2dly, In denying *he opposes St. Peter's Doctr to St. John's.*

3dly, In affirming *the Quakers preach An christ.*

First, Take his own Quotation out of *T Saints and their Communion*, &c. by *G. F.* as stat by him, *Discovery Enlarged*, p. 4. *And say th The Apostles brought the Saints to hear, and see, a hand*

*lle the Word of God; and they that will have fel-*
*ip with the Father, must see with their Eyes,*
*handle with their Hands*, p. 14, 15. *Now*
*the Apostle*, 1 John 1. 1. and 3. *That which*
*from the beginning, which we have heard, which*
*ave seen with our Eyes, which we have looked up-*
*nd our Hands have handled of the Word of Life.*
*which we have seen and heard, declare we unto*
*that ye also may have fellowship with us; and*
*our fellowship is with the Father, and with his*
*Jesus Christ*. But how I pray could they
fellowship with them, unless they also
to *hear, see, and handle of the Word of Life*
ell as the Apostles. Therefore whether
quotation out of *G. F.* contradict that out
he Epistle of *John*, I leave to the conside-
Reader to determine.

lly, As unhappy is *T. C.* in asserting *that*
*h not set St.* Peter *and St.* John *at variance:*
this paragraph out of the Saints and their
munion, *&c.* being grounded upon the
of the Scripture, 1 *John* 1. 1. and 3. is a
of the Apostle *John*'s Gospel. But
page 1. of his former *Discovery*, saith, *This*
*r Gospel*, &c. referring to the aforementi-
Book. *But hear also St.* Peter's *Gospel, first*
*, Chap.* 1. *v.* 8. *saith he of our Lord Jesus,*
*having not seen, you love, though now you see*
*, yet believing you rejoyce.* Now if this be
opposing the Apostle *Peter* who therein had
ence to the external appearance of Christ in
lesh, to what *G. F.* asserted from the A-
*John*, and wherein their Testimonies con-
reference to Christ the Word Within, in-
sinuating

ſinuating as if it were another Goſpel, and the
by ſetting their two Epiſtles (as much as in h
lies) at variance: I confeſs I have loſt my a
But the matter is ſo plain it needs no further e
plaination.

3dly, I am now to ſhew that the word of L
which *G. F.* exhorts to, was part of the Apoſ
*Peters* Goſpel, and for proof thereof, read 1 P
1. 23, 24, 25. *Being born again, not of Corrupt*
*Seed, but of Incorruptible, by the word of God, wh*
*liveth and abideth for ever. For all Fleſh is as gra*
*and all the Glory of Man, as the flower of the gra*
*The graſs withereth, and the flower thereof falleth*
*way. But the word of the Lord endureth for ev*
*And this is the word which by the Goſpel is preac*
*unto you.* Here is no diſagreement that I can p
ceive, they both direct to the Word; theref
not another Goſpel, nor another Chriſt,
Chriſt is the Word, *John* 1. 1. conſequently
Antichriſt. Now to what a degree of co
dence muſt *T. C.* be arrived, that can ſay, t
*the Chriſt that the Quakers Preach is Antichri*
What, *T. C.* is the Word of God Antichri
Is the Light within, the Spirit of God wit
the Grace of God which bringeth Salvati
which are an eminent Article of the Quak
Doctrine, become Antichriſt with thee? Bl
and be aſhamed; for well thou may'ſt. T
is like an Atheiſtical expreſſion of thine, wh
a conſiderate perſon would not have dare
have ſaid to any ſober Man, profeſſing Religi
and is enough to ſhew what Spirit thou art
by, and that thou haſt no part nor portion
the guidings, and inſtructions of the Spirit

d, as thou haſt publiſhed it to thy own ſhame, madverſions page 5, and 6. *viz. And I am ſo ſatisfied that his* (G. W.'s) *Spirit is not the Spi- of Chriſt, (nor he) as he falſly pretends, a con- Servant of Chriſt, that I do now in coolneſs, and heat or paſſion, give him and his wicked Aber- that advantage to improve their intereſt and r therewith* (i. e. *the Spirit of Chriſt*) *againſt that I may end my Days in infamy, as an example hers, if his Spirt be that of Chriſt's.* Now C. ſuppoſe thou art in the wrong, as I firmly ieve, and am well ſatisfied thou art, and the ighty ſhould take thee at thy word, what thou have to ſay for thy ſelf? Muſt thou not out, *The Lord is righteous*, 2 Chr. 12.6. for y it is a very unjuſtifiable and preſumptuous reſſion, and that thou wilt one Day know, ther thy imprecation be executed upon thee o, either here or hereafter.

gain p 6. *T. C.* ſaith, *I am not aſhamed of y belief and hope in him whom ye contemn, and term an outward Man, in page* 11. Diſcoverer covered. *And to cover your Errours, you wou'd e his two Natures under pretence of diſtinguiſh- whereas there never was a Jeſus of* Nazareth *ward Man only*, &c.

*ply.* The firſt part I have already remarkt . *Diſcoverer Diſcovered*; but as to the term *ard Man*, is it not of all one ſignification, I ſhould ſay, *the Body prepared* of the Father, h is Scripture Language? *Heb.* 10. 5. there- it is an Idle Cavil. And though Jeſus of areth was not an outward Man only, yet t was before that which he took of the Vir-

gin

gin (which was properly denominated the S
of *Abraham*, and the Seed of *David*,) was brou
forth into the World. For *before* Abraham
(saith he) *I am*, John 8.58. What he speaks ab
dividing the two Natures, is false; indeed
are forced to use terms of distinction sometim
(though Christ in himself be unseparable) le
such as he should on the one Hand misrepres
us, as denying or slighting the benefit of
works wrought for us by Christ in the Fle
Or on the other Hand undervalve the S
ritual appearance of Christ, and what he is wo
ing in his, by his Spirit, thereby lessening
Power and Authority of his Godhead, and
scribe the whole work of Salvation to that wh
he took of the Virgin, which was but subservi
to the Almighty Power, which wrought ther
in order to Man's Salvation.

Correspondent hereto is what he offers p.
*Again, say they, the Name was not given to*
*Vessel, but that of him in the Vessel; Is P.*
*was him whom you contemptuously term Vessel,*
*distinct from or without that which you say was in*
*Vessel? And him you call Vessel, the Scripture say*
*the Saviour and Justifier, and the Lamb of God,*
*takes away the sins of the World.*

*Reply.* As to his cavil about the word *Vess*
'tis idle; for if our Bodies be properly and
Scripture termed Vessels, then may Christs B
dy likewise be termed a *Vessel*: For though
Body was beyond measure more excellent th
ours, yet still 'twas as really Flesh and Blood
ours: But our Bodies are properly termed V
sels, and so called in Scripture, 1 *Thess.* 4.4.

ther places: Therefore no contempt to call
riſt's Body a *Veſſel*. And I ſay now again, let
diſprove it if he can, That the Anointing;
he Chriſt of God, was before that Veſſel
, and 'twas by the Vertue of that Divine
tion, and for the ſake of it, that the Veſſel
the Name *Chriſt* given to it. He forces me
epeat this matter, by his malicious (though
olous) carping. But my Father was a true
ever in, and faithful Preacher of the Chriſt
God; and let *T. C.* be never ſo enviouſly
to endeavour the deſtroying his Chriſtian
utation and Memory to Poſterity, yet I be-
e he once thought ſo of him himſelf, if he
ot ſtill, for I am afraid he ſins againſt know-
e. And though I have in my *Diſcoverer*
*vered* ſaid enough to clear my worthy Fa-
from his Slanders, and which he hath not
ed to contradict; yet further to evince his
Faith in Chriſt without, as well as Chriſt
in, take two more Quotations out of the
Book, from whence *T. C.* fetches all his,
are as follows, *viz.*

art 2d, page 12. Collect. of his Works :
. 'Whether there was not a neceſſity of
riſt's taking upon him our Fleſh, for the Re-
mption of thoſe that had ſinned, and the
isfaction of the Juſtice offended?

age 18. 'Firſt, That we do really in our
arts own that Chriſt, who came in the ful-
s of time, in that prepared Body, to do the
ther's will, (his coming into the World, Do-
ine, Miracles, Sufferings, Death, Reſurre-
on, *&c.*) in plainneſs and ſimplicity of

'heart, according as it is expreſſed in the
'ter of the Scriptures.

'Secondly, That we own no other Ch
'than that, nor hold forth no other thing
'Chriſt, but him who then appeared, and
'made manifeſt in Fleſh.

*Reader*, This was the Judgment and Beli
him, whom *T. C*, would render a Conte
of the Perſon of Chriſt, *&c.* And upon w
*F. B.* will not ſo much as vouchſafe to be
the Title of a Chriſtian. But their ill Wor
more Honour to a Good Man, than their
Word.

Page *ibid. T. C.* ſays, *And as any Injury to the Perſon of a Man, affects the whole Man, and Spirit, as well as Body; ſo doth their conte of our Lord's Perſon affect him wholly, as both and Man inſeparable.* So, inverting the tence, I ſay, If any Affront be offered, w grates upon the Spirit of a Man, it affects diſcompoſes the whole Body, ſo *T. C's conte of the Spirit of our Lord Jeſus Chriſt, affect wholly, as both God and Man inſeparable:* A Blaſphemy againſt the Son of God, which were beſt ſeriouſly to weigh, and that in t for he is Antient, and cannot live long; he will have a great deal to account for at laſt Day, unleſs he *agree with his Adverſary Mat* 5. 25.

Page 24. *And who is this Chriſt? Even of* Nazareth, *whom the* Jews *Crucified; it him the Diſciples truſted in as the Redeemer, you ſay, you can never call Chriſt, but ſome that dwelt in that Body.* If. P.

age *ibid.* *Again you say, Such as be false Mi-*
*rs preach Christ without, and bid believe in*
*as he is in Heaven above*, W. S's *Primmer*,
*Then St.* Peter *was a false Minister, in*
3.21. 1 Pet. 1.8.

*eply.* These two Quotations I thought con-
ient to conclude this Argument with; tho'
ve answered the first at large in my *Dis-*
*ver Discovered*, page 35, 36. which he takes
notice of; yet since he brings it over again,
ll confront both this and the other, with an
hor of undoubted Credit with him, *viz.*
*Keith*: And that which is the more remark-
e, is, the Book which I refer to, was pub-
ed after the Divisions in *Pensylvania* had ar-
d to a great Head; the Title of it is, **A**
**rious Appeal**, &c. and was published in
alf of the Quakers against *Cotton Mather* of
*w-England*, who in a Book of his, Entituled,
**Address**, &c. had falsly accused them *as*
*ty of manifold Heresies, Blasphemies and strong*
*lusions*, the Quotations here follow, *viz.*
*A Serious Appeal*, &c. p. 25, 26. But be-
ause he cannot fix his false Charge upon me,
f denying Christ, he essayeth (but with as
ll success) to fix it upon my Brethren, as
ear *Isaac Pennington*, whom I well knew to be
true Believer in the Lord Jesus Christ, and
sincere lover of him, even the Crucified Je-
s, and whose Soul I believe is in rest in
Christ, in Heavenly Glory. And as to his
ords, *We can never call the Bodily Garment*
*Christ, but that which appeared and dwelt in the*
*Body*; it is easie to put a fair and charitable

'Conſtruction on it, as well as on Chr
'words, when he ſaid, *He that hath ſeen*
'*hath ſeen the Father*; and yet many ſaw Chr
'Body of Fleſh, that never ſaw the Fath
'But to clear the thing, *J. P.* ſpeaketh thi
'oppoſition to *Socinians*, and others tinctu
'with *Socinian Principles*, as if the Manhoo
'Chriſt, that was Born of the Virgin, ex
'ding the Eternal Word, was the only
'whole Chriſt; whereas Chriſt was before
'Body of Fleſh; therefore he is ſaid to h
'come in the Fleſh, and to have taken Fl
'And if we conſider Chriſt, as he was bef
'the World was, by whom all things w
'Created, and in reſpect of his Godhead,
'Body was not that, but the Garment of
'when he aſſumed it, *&c.*

Now hear him in relation to this paſſage
*W. S.* 'A Serious Appeal, *&c.* page 10. A
'whereas he querieth, *If their Primmer hath*
'*been Corrected, wherein they read, Falſe Tea*
'*ers preach Chriſt without, and bid People believ*
'*him as he is in Heaven?* If he mean *Willi*
'*Smith*'s Primmer, as I believe he doth, I
'*ſwer*, Yea, it hath been Corrected, in the
'*lio* Edition of his other Treatiſes joined w
'it, as is plainly to be ſeen, thus, *That f*
'*Teachers preach Chriſt only without, but t*
'*Preachers preach Chriſt both without us, and*
'*within us.*

Here Reader, thou may ſee *T. C.* and *G.*
are at variance, reconcile them who can,
my part I can't, neither will I attempt it: A
truly it ſeems to me to preſage the Downfal
the

ir Kingdom, for ſince they are divided a-
ngſt themſelves they cannot ſtand long. But
ſe Rubs being removed out of my way, I go
to the next.

T. C. now ſhoots at his old mark *G. F.* and
me for taking his part, therefore my pre-
Task muſt be, to take up his envious Ar-
s, and ſhoot them back at him again: I
been at this Work before, and I hope th y
e wounded him, for he flings, and toſſes,
is in a great Heat of Paſſion, he vents his
en in very bitter Expreſſions in divers parts
is Book: And one thing which I ſuppoſe
s him moſt of all, is, he cannot ſhoot his
ows ſo home as he could wiſh, for they fall
t, and do not wound the Perſons he aims at,
inſtead of that return upon himſelf. Tru-
here are ſo many, that 'twould be too much
s to take them all up, and ſhoot back to
; and ſince they light ſhort, and therefore not
to do much miſchief, I ſhall take but a few,
by them thou may judge how envenomed the
of them are.

Page 8. He ſaith, *Now in their* Diſcoverer
covered, page 14. *they charge* T. C. *for a-*
*ng* G. F. *by miſrepreſenting him: Now I*
*ge them in the top of this Paragraph with falſe*
*ſing, and I leave it to the Reader to judge,*
*ther or no theſe inſtances I give do not prove it.*
*they ſay themſelves*, page 14. *He* G. F. *gives*
*Name Chriſt to ſomething in him, and ſpake*
*ugh him, yet it was no Creature, nor of him* G.
*but of the Seed, which is Chriſt. But now if it*
*as they ſay, no Creature, then it muſt be the*

*Creator ; and I ſee no difference between my Ex*
*nation of his words and their own, but they de*
*to quarrel, and falſly accuſe.*

*Reply.* As to his *Charge of falſe Boaſting*, w
he boaſts ſo much of, I ſhall produce one
ſtance he brings of it, which being enerva
will in great meaſure enervate moſt of the
ſome of his other Proofs I refer to what I
to offer, when I come to take notice of *Infa*
*lity, Equality*, &c. which he makes ſuch a n
about. *C. Wade* it ſeems charged the Qua
with ſaying, *They are Chriſt, and totally wi*
*Sin, as Chriſt is, ſaying, as he, ſo are we i*
*World.* Now *G. F.* takes no notice of the
part, probably becauſe it might ſeem to
(as indeed it doth to me) only an Inferenc
*C. W*'s own, from ſome Quakers aſſerting
Truth of that Scripture, and applying i
themſelves. And thereupon *G. F.* charges
with contradicting the Apoſtle *John*, w
words they are. And truly if the Reade
but conſider that place with the preced
Verſe, he muſt needs grant, it is in ſome
ſure applicable to every true Chriſtian,
therefore no falſe Boaſting, as *T. C.* faith
ſee 1 John 4. 16, 17. *God is Love, and he*
*dwelleth in Love, dwelleth in God, and Go*
*him. Herein is our Love made perfect, tha*
*may have boldneſs in the Day of Judgment, be*
*as he is, ſo are we in this World.* Now mark,
being a truly Chriſtian Qualification, wit
which, *though a Man have all other Gifts,*
*Faith it ſelf, yet he is nothing*, 1 Cor. 13. 2
*that dwelleth in Love, dwelleth in God*, is rene

to the Image of God, from which *Adam* fell, d is, even *in this World*, like unto God, *who is giver of every good and perfect Gift*, James 1. , and hath renewed him into his own like- ſs: And then 'tis no ſhame for theſe true riſtians to ſay, *As he is, ſo are we in this rld*; and let *T. C.* prove if he can that *G. F.* eant otherwiſe, for hitherto he hath not ne it.

Now in Anſwer to what he ſaith in relation my Explanation of *G. F*'s meaning, in the aſſage above-cited concerning the Seed. Where- he ſays, *He can ſee no difference.* If he be lind, or elſe wont ſee, who can help it? Any nprejudiced Man may ſee it. For that paſſage, ſtated by *T. C.* hath reſpect to *G. F*'s *affirm- g himſelf to be Chriſt*, but mine clears *G. F*'s eaning, *That the Seed in him was Chriſt, and not , G. F.* See my *Diſcoverer Diſcovered*, page 4. and that is vaſtly different. Well, but *if be not a Creature, it muſt be the Creator.* A eaſure of that Creating Power, which in the ulneſs dwells in Chriſt in Heaven, I will grant it to be: Though not as he ſeems to mean, as if the fulneſs of the Creator was in every Man, but ſo far as Chriſt may be ſaid to be in us, ſo far it may be ſaid, that the Creator is in us, unleſs he will have Chriſt to be a Crea- ture, but Chriſt is not a Creature, for *he is that Word which made all things*, John 1. 1, 3. *and this Word of God is the Light of Men, Verſe* 4. There- fore though *T. C.* would willingly ſhake off my Charge, yet it ſticks faſt to him.

Again, page 9. *But these Quakers say* ( *though falsly* ) *An Infallible Spirit is now posse amongst the Quakers*, p. 105. *yet now they wo quibble themselves off in their* Discoverer Dis vered, p. 17. *pretending they do not ascribe fallibility to Persons, but as influenced by the Infa ble* Spirit. *But their Deceit is manifested, T* G. F. *doth not only pretend they possess an Infalli* Spirit, *but he also blames others for confessing t are fallible.*

*Reply.* What a Mess of Confusion is here *T. C.* finds fault with me for my Assertion, a yet corroborates it. Doth *G. F. pretend th the Quakers possess an Infallible* Spirit? Very goo But what Spirit is that which *G. F.* says is I fallible, that these Quakers possess? *T. C.* te us in *G. F* s Name, p. 10. *That which they we in who gave forth Scripture.* Was that a Fallib Spirit *T. C* ? Well but *G. F. blames others f confessing their being Fallible.* And what reas doth *G. F.* give for that I pray? Why, says h *You are Apostatized from the Infallible Spiri* which a little further he calls, *The Spirit Christ.* Reason enough I think to any but un reasonable Men. Who is in the Deceit now *T. C.* in endeavouring to cover his false Accu sation, or I in laying him open?

In page 10. he keeps a heavy clutter abou *Fallible* and *Infallible*, and moreover, is guilty i a high degree of the Crime of Omission again Nay, one passage which I Corrected to his Han in my *Discoverer Discovered*, page 18. he wi not yet Transcribe right, therefore to clear u the Matter, I shall first quote him, and then *G*

in that place he refers to, and for the Rea-
r's better Observation, put what he hath o-
itted in a different Character, and so leave it
r all Impartial Men to see the Abuse he puts
on *G. F.*

*Also they say, How can you but delude People,*
*o are not Infallible, and are none of Christ's,*
*ich have not the Spirit, which is Infallible, are*
*Ministers of the Gospel, which is the Power of*
*d?* p. 82. *Hereby it is apparent they do imply,*
*only their Spirit, but themselves to be Infallible;*
*they are not Infallible, but Fallible, and delude*
*People by* G. F's *Doctrine.*

Again, page *ibid. For besides what I have be-*
*-quoted, he says, How can you be Ministers of*
*Spirit, and not of the Letter, if you be not In-*
*lible—— And ye do well to confess you have not*
*Infallible Spirit, or are not Infallible; and how*
*they but delude People, which are not Infallible?*
82. *All these prove that* G. F. *did ascribe In-*
*ibility to Persons as well as to his wicked Spi-*

Now hear *G. F*'s Great Mystery, p. 82.
We do believe you, that in the Infallible
Spirit of God you are not, but in the false
Infallible Spirit gone out into the World,
that went forth from the Apostles, who
had the Spirit of Christ: And so how can
you be Ministers of the Spirit, and not the
Letter, if ye be not Infallible? For who be
in the Spirit, are in that which is In-
fallible. This I say none be Ministers
of the Spirit, nor none be in the Spirit,
if none have the Spirit of Christ, nor

the

'the Holy Ghost, nor the Spirit of the F
'ther speaking in them, but who have th
'which is Infallible, and in that whi
'is Fallible? And they be in the Spir
'Spirit and Hypocrisie that be out of
'and all the False Prophets that is go
'out into the World: So ye do well to co
'fess that ye have not the Infallible Spirit,
'are not Infallible, and so no Ministers
'the Spirit: And how can they but delu
'People that are not Infallible, and are no
'of Christ's, which have not the Spirit wh
'is Infallible, and are not Ministers of the G
'spel, which is the Power of God which
'Infallible?

Well, *T. C.* don't be angry, if I by way retortion, turn back thy own words in the sa page 10. (*mutatis mutandis*) upon thy se viz. *Excuse me for troubling you with so much* T. C's *Impertinent Stuff, for I am forced to* his *Clamours*, he *hoping thereby to tire me and too. And what regard is there to be had to* Man's *Writings, who notwithstanding all this, twenty times more I could produce of* his Perv ons of our Writings and meanings, *yet* hath *face to say*, Discovery, *&c.* Enlarged, page *All these prove that* G. F. *did ascribe Infallibili Persons as well as to his wicked Spirit. And th* bove *also prove, that* this perverse Apostate *notoriously false, that* he is *not to be believed* it's the Infallibility of the Spirit of God in that *G. F.* whom this Man belies, doth a *and for which this Jugler* T. C. *doth so b him.*

Ag

Again, page 31. he affirms, *That G. F. did aim himself and wicked Spirit, to be Infallible in knowledge, and as Christ is in that respect.*

*Reply.* What means then these words, *viz. they that be in the Power and Life of Truth,* immediately following these words quoted by him, *viz. without speaking ever a word?* Now is not Christ *the Truth? John* 14. 6. And doth not he quicken and enable his by his Life and Power to follow him, and then how can these chuse but (in their measure) be like unto him? And is Christ's Spirit become *a wicked Spirit* with thee *T. C.* For 'twas to those who were *in the Power and Life of Truth,* which *G. F.* attributed the *discerning of Spirits,* and in such a Man so qualified, it is no part of a *Luciferian Spirit,* (as thou insinuates) to assert it, neither do they *assume to themselves,* (as thou say'st) but 'tis a Gift freely given them of God.

But now at last hear what *T. C,* himself confesseth, p. 32. *Now here you may see, although G. F. do not ascribe Infallibility to his Flesh and Bone, yet he pretends it's the Infallible Spirit guides him and them in all they do or say,* &c. Yet p. 33. he says, *And for your shameless quibble, that* G. F. *did not ascribe Infallibility to Persons but as influenced by the Spirit; it's fully proved he hath by blaming others, as I have shewed it, ascribed it to themselves as Persons.*

*Reply.* Certainly this Man is one of the *Babel* Builders, for here is as palpable Confusion and Contradiction as can well be. For either *T. C.* must shew me *Persons* without *Flesh and Bone,* or else *G. F.* doth not ascribe Infallibility to Persons.

Perſons. Secondly, If *T. C.* will have it th
G. F. *aſcribeth Infallibility to any Perſon*, then t
Infallible Spirit muſt be a Perſon, let him g
off of this if he can; for my Aſſertion ſt
holds good.

The next thing I ſhall take notice of, is H
Recharging *G. F.* with ſaying he was equ
with God; ſee *Diſcovery Enlarged*, p. 9. ſa
he, *Now that which was objected againſt them, w
not for ſaying, that the Holy Ghoſt was equal wi
God, but for pretending that they, or the Spirit th
guideth them, was ſo.*

*Reply.* Well, we will ſuppoſe that that w
the Opponents Objection. But doth not *G.*
ſufficiently clear himſelf, as to arrogating a
ſuch thing to himſelf, by aſſerting the equali
of the Holy Ghoſt with God the Father, a
that it was to the Holy Ghoſt in him, and n
to himſelf that he aſcribed it? What el
meant his quoting their Catechiſm, and ſo o
of their own Mouths invalidating their Char
againſt him? What elſe means his ſaying,
*any come to witneſs the Holy Ghoſt in them*, &
Doth *T. C.* dare to ſay, that *G. F.* called h
own Spirit the Holy Ghoſt? What confuſ
Stuff is this? But *G. F.* was not ſo impertine
as to ſay ſo: Though *T. C.* is ſo confident as
inſinuate as if he did.

Again, p. 9. Though *G. F.* in the place
himſelf there quotes, denies the Charge, b
ſaying, *He did not ſay* Geo. Fox, yet *T.*
muſt have a fling at him, and ſays, *That is,
did not mean his Fleſh and Bone, but his Spirit,
Chriſt in him: But Men are generally eſteemed a*
cordi

*rding as the Spirit is which they be influenced*

*Reply.* 'Tis well he is not ſo ridiculous as to harge *G. F.* with ſaying, his Fleſh and Bone as equal with God. But what was it then *C.*? He tells us, *his Spirit, or Chriſt in him.* nd is there no difference then between *G. F*'s irit, and Chriſt in him? *G. F.* never made is jumble I am well ſatisfied, therefore *T. C.* ke it to thy ſelf; 'tis thine, and none of his. is alſo what follows, as to the Application: r *Mens being generally eſteemed according as the irit is which influences them*, doth not accord- g to *G. F*'s Doctrine, (whatever *T. C*'s foo- fancy may ſuggeſt to him) make a Man God, equal with him, or his holy Spirit either. It enough with us to be denominated thereby, cording to the Qualifications it endues us th, if led by the Spirit of Chriſt, Chriſtians, t Chriſt. If guided by the Infallible Spirit God, Children of God, not God, nor equal th him. And if *T. C.* can produce any proof t *G. F.* aſſerted otherways, let him; for w I am upon this Matter, I will follow him rough it, be it to the end of his Book, for this place he drops it.

Well, in p. 30. I find him at it again, ſays *And whereas theſe Foxonian's Prieſts charge for abuſing* G. F. *becauſe I ſay he claimed to be al with God, I have now the Book which* G. F. *ends to anſwer in* Great Myſtery, p. 67. *from nce I took that Sentence.* And what ſays this ok? *G. F. hath avowed himſelf over and over, be equal with God; and being asked in preſence*

of

*of many Persons there named, whether he was equ with God, as he had been heard before to affirm He answered, I am equal with God. And sai the Book this hath been attested upon Oath befo the Justices of the Sessions, and also the Judge* Lancaster *Assizes*, 1652. *Now, to all this, a more*, G. F. *answers, as above. Thou makest great pudder*, &c. *as if he had not so affirmed himself. But if he did not so say, why did not deny it? But that he durst not, because of so ma Witnesses.* A little lower he saith, *And no withstanding it's so plainly charged in Print, t* G. F. *did say, that he was equal with God, a he does not deny it, but by shifts and quibbles vind cates it, as from the* Assembly's Catechism, *allo ing the Holy Ghost equal with God; which is besi the question, which was, Whether he*, G. F. *was And not, Whether the Holy Ghost was equal w God; and* G. F. *answered he was. Yet these Fo nian Priests, to Blind People, charge me with busing him, because I do not Cite his long side-l quibbles.*

*Reply.* Excuse my long Quotation (Cour ous Reader) for though I confess there was necessity of quoting half so much, yet I am w ling to give thee the full substance of what hath to say, that thou may see I do fairly him; and now my Work is to prove,

1st, That *G. F. doth deny this Charge in Great Mystery*, and consequently *T. C.* a f Man.

2dly, That he vindicated himself *at* Lan ster *Sessions and Assizes* to the shame of his f

Accu

cuſers, conſequently *T. C.* ſtill remains the ndalous Abuſer of him and the Quakers.

*T. C.* in his *Two Diſcoveries*, quotes *Great yſtery*, p. 67, 127, 299. p. 67. I have quoted large in my *Diſcoverer Diſcovered*, I ſhall on- now obſerve, *That it is to the Son and Holy oſt, whom* G. F. *witneſſed revealed in him, and to himſelf*, (as I have already obſerved) *that aſcribed the Equality*, therefore though he did t expreſs himſelf in ſo many words, I did t ſo ſay, yet virtually it is a denial, and any dy but a Caviller would accept it as ſuch. hen p. 127. he, *G. F.* ſays of himſelf, *he did ſay Geo. Fox.* I hope this is a full and plain nial to a Man of Sence. Page 298. where e matter is begun which his Quotation of 299. hath relation to. *G. F.* ſpeaking con- rning one *Cotton Croſland*, ſays, ' *And he rai- ed a grievous Lie againſt* G. F. *and ſaid, he ſaid e was Chriſt*, &c. Now if ſaying a Man rai- s a grievous Lie againſt him, be not a denial f the Matter charged on him, I know not hat is. Now though this laſt Quotation hath t an immediate reference to the word Equal, t the ſubſtance of the Charge is the ſame, and l put them together, as he hath done in his ſt *Diſcovery*.

2dly. He Vindicates himſelf at *Lancaſter ſſions*. See his own relation of the matter in s *Journal*, page 88, 89. 'When the *Juſtices* ere ſet, they heard all, that the *Prieſts* and their *Witneſſes* could ſay, and charge againſt me, their *Orator Marſhal* ſitting by, and explaining their *ſayings* for them: But the *Witneſſes* were ſo con-

'founded,

'founded, that they discovered themselves
'be *false Witnesses*. For when the *Court* had
'amined one of the *Witnesses* upon *Oath*,
'then began to examine another of them,
'was at such a loss, he could not *answer* direct
'but said, the *other* could say it; which made
'*Justices* say to him, *Have you Sworn it and gi*
'*it already upon your* Oath, *and now say, That*
'*can say it? It seems, you did not hear those wo*
'*spoken your self, though you have* Sworn *it.*

'There were then in *Court* several Peop
'who had been at that *Meeting*, wherein
'*Witnesses Swore*, I spake those *blasphemous wor*
'which the *Priests* accused me of; and these,
'ing *Men* of *integrity* and *reputation* in the Cou
'try, did declare and affirm in *Court*, *That*
'Oath *which the* Witnesses *had taken against*
'*was altogether false*; *and that no such words*
'*they had* Sworn *against me, were spoken by me,*
'*that Meeting*, &c.

'Now at the *Assises*, though *Judge Windh*
'being prepossessed by his *Accusers*, appear
'much against him, yet *Colonel West*, who w
'a *Justice of the Peace*, and *Clerk* of the *Assize*, a
had been present at the *Sessions*, spake bol
in the defence of *G. F.*'s innocency to the *Ju*
And though the *Judge* commanded him to wr
a *Warrant* for apprehending G. F. or else
off the *Bench*. He answered, he would n
but would offer up *Estate* and *Body* also for hi
And so stop the *Judge*. Furthermore, thou
G. F. came to Town that same night, and st
in Town till the *Judge* went out; no bo
medled with him, nor questioned him, see G. F

Journ.

*rnal*, page 92, 93. Whereby it plainly ap-ars, that though these witnesses did take their ths; yet they could not all tell what they re to Swear, and those that did Swear to it, re confronted by several Men of Integrity d Reputation, who were present when these ords were said to be spoken. Well, T. C. re is denial upon denial, Who speaks truth w? I hope thou wilt not have the confidence ay thou dost, for thou say'st, *He doth not deny* Who is the *abuser and false Accuser* now? t *the Foxonian Priests* (as thou callest them) T. C. himself, and 'tis he that makes all s pudder about it too.

But to close up the matter, I shall produce e of *T. C.*'s authentick Authors, *viz. G. K.* vindication of *G. F.* in this very matter, in Book before-quoted, *viz. A Serious Appeal*, . page 60. 'And whereas he would in the nclusion, fix it upon *G. F. That he thought mself equal with God, and that the Soul of Man re God, or part of him*: But seeing he bring-h not this from *G. F.* but from *Faldo*, a most rtial and envious Adversary, it is not to be garded; and *W. Penn* hath sufficiently Vin-icated G. F. And also G. F. hath cleared it in s Book, *That he did witness both the Son and the Holy Spirit revealed in him, who* (as he taketh otice by the *Westminster confessions* acknowledg-ent) *are equal to God the Father*. And what F. speaketh of the Soul, *its being a part*, ut more properly, a measure of the Spirit) *of od*; he doth not understand it of the Soul Man, that is essential to Man, but of the

'Divine Soul or Spirit in Man, or to speak w
'the Scripture, *the Soul of God*, as it is writt
'*If any draw back*, ſaith God, *my Soul ſhall h*
'*no pleaſure in him.* And again, *Shall no*
'*Soul be avenged*, &c. Here is G. K. aga
T. C. again, ſurely they ought to agree am
themſelves, and underſtand each other be
before they joyn together againſt the Quake

The next thing I ſhall take notice of, is
15. Which take thus, *viz. Now in their Di*
verer Diſcovered, *page* 18. *They charge me*
*quarrelling with* G. F. *for calling Chriſt the Ro*
*God: But they are falſe Accuſers; for its his t*
*ing the Light in every Man, the Root of God, t*
*objected againſt.*

*Reply.* In the firſt place he is a quibbler,
the quotation out of G. F's *Great Myſtery*
thus in his own Book, *For ſays* G. F. *He*
*Devil) teacheth them, not to have the Light w*
*them, the Seed Chriſt——the Root of God.* N
ſince, *Chriſt* was the Word immediately be
*the Root of God.* I will refer it to any Man o
derſtanding, whether I have abuſed him or n
ſaying, *He quarrels with* G. F. *for calling Chri*
*Root of God, This ſays he, (I think) is Blaſphemous*
I will take it as he now ſtates it, rather
ſtand out, That *to ſay the Light within is the*
*of God is Blaſphemous.* This in my Judgment
one with the other; for *Chriſt is the Light*,
ſelf ſaid ſo, *John* 8. 12. and the Light is
in, how elſe could *it ſhine into Mens Hearts?* 2.
4. 6. therefore T. C. is blaſphemous in ſa
that this Aſſertion is ſo, and not G. F.
maintained the Contrary. But he ſays fur
page *Ib. The Light in them, even in them*

*Devil teacheth) ſaith* G. F. *the Root of God* F. doth not ſo ſay, he ſaith, *The Devil teach-them not to have it within them.* But however, T. C.'s leave, though this be the Devil's ctrine, that doth not argue, that they have not within them. For if it were not within em, how could it *condemn them for loving Dark-ſs rather than it*, John 3. 19. And moreover is never the leſs a *Root*, for their not being *In-afted* into it, it is God's Love to place this *Root* them, and their fault that it *doth not bear them*, it doth the true Chriſtians, *Rom.* 11. 18.

Well, now he thinks he has a hank upon me, ſays, page 16. *And I deſire the Reader to con-der, what Conſiſtency there is between* G. F.'s *iving theſe high Titles to the Light within every an, and your pretenſions in your page 7. to ſay, he Rays or Beams of Light, which proceeds from im, the Sun of Righteouſneſs, ſhine into the Hearts f all Mankind.*

*Reply.* I will tell him, ſince he is ſo ignorant, The Light which ſhines in Man, is as inſepa-rable from *Chriſt the Sun of Righteouſneſs*, as the Rays or Beams, which proceed from the natu-ral Sun are inſeparable from the Body of it. And I would *Query* of him, Suppoſe a Beam proceeding from the Sun ſhine into a Room, though but through a crack or creviſe, ſo as to give ſome ſmall light into the Room, would T. C. accuſe me of falſhood? If I ſhould ſay, the Sun ſhines into that Room, if he ſhould, I believe he would find but few to ſtand by him therein. So doth *that Light which ſhines into* he Dark *Hearts* of mankind, proceed from *the*

*Sun of Righteousneſs*, and 'tis of his *eſſence* [illegible] *nature*, conſequently to be called by his *na* who is the *fulneſs*, from whence it proceeds, a therefore very conſiſtent with my former Aſſ tion, to give *his Titles to it*. But that ever a *Quaker* affirmed that whole Chriſt, or his f neſs, was in them, or any of them, or all them put together, I require him to prov and till then, let him for ſhame ceaſe his C mours.

Page 17. He comes to a paſſage, which in *Diſcoverer Diſcovered*, page 20. I found fa with him for *cutting in two in the middle*, but ( give him his due) *he has put them together ag in this*. Now to all my objections againſt *foul play of Mangling, Curtailing*, &c. I do n find him give any anſwer in order to clear hi ſelf, only mean excuſes and recriminations *G.F.* which I have ſaid ſomething to in my Intr duction, and therefore to that I refer thee, all the anſwer I deſign to give to all of th nature in his Book, now before me al Yet in ſome places of this *Diſcovery*, &c. *E larged*, he puts in part of what he left out his former *Diſcovery*, and in ſome places a But 'tis no thanks to him to be honeſt (if y it deſerve that name) when he finds he is look after. But not to praiſe him too ſoon neithe he is guilty of that fault in this Book too, as have remarkt in ſome places already; but th only by the by, the quotation follows. *The D vil was in thee, thou ſayſt, thou art ſaved by Chr without thee, and ſo haſt recorded thy ſelf a Repr bate, and ignorant of the Myſtery of Chriſt with*

th

*; for without that thou doſt not know Salva-*

Again, page 18. *And for their pretence* their Diſcoverer Diſcovered, *page* 20. *but they) ſee not how the Apoſtle can be Orthodox,* G. F. *Erroneous, (their blindneſs is to be pi-) but to them who are not blinded, it is plain* G. F. *was erroneous and wicked.*

*Reply.* As *plain* as he ſays it is, I ſhall endea- to to ſhew to any Man that has Eyes in his ad, that are good for any thing, the contra- *G. F.* accuſeth *C. W.* for ſaying, *He was d by a Chriſt without.* And notwithſtanding ſe expreſſions, in favour of the Doctrine of *riſt in his Saints*, quoted by *T. C.* as *C. W*'s ge 17. the tendency of ſuch a paſſage implies enial of any effect towards Man's Salvation, Chriſt's dwelling in their Hearts, and aſcri- g all to the outward. Now ſays *G. F. thou recorded thy ſelf a Reprobate, and ignorant of Myſtery of Chriſt within thee; for without that, doſt not know Salvation.* Therefore ſaid I, *Diſcoverer Diſcovered* page 20.) *'Wherein doth .F contradict the Apoſtle* Paul, 2 Cor. 13.5. *xamine your ſelves whether you be in the Faith, ve your own ſelves. Know you not your own ves, how that Jeſus Chriſt is in you, except ye Reprobates.* The Apoſtle puts them upon the al of their Faith, whether it were right or Well how ſhould they know? Why, *un- Chriſt were in them*, and their Faith rightly on him, *they were Reprobates*, notwithſtanding had preached to them Chriſt without, and had believed his Teſtimony concerning

him. And let *T. C.* prove *G. F. erroneous* [illegible] *wicked* in this, if he can, provided he grant t[illegible] *Apoſtle to be Orthodox*: 'Tis true the Apoſ[illegible] doth not ſay, *The Devil's in you*, &c. as *T.* [illegible] quibbles; but every body that hath but a gr[illegible] of ſenſe knows, that the *Devil* is in all *Rep*[illegible] *bates.*

In page 20. of my *Diſcoverer Diſcovered*, [illegible] accuſed him either of weakneſs or wickedne[illegible] in leaving out a parentheſis in one of his quo[illegible] tions out of *G. F's Great Myſtery*; but now [illegible] accuſe him of both, wickedneſs in that he g[illegible] about to excuſe and defend it, and weakneſs [illegible] that he ſaith nothing to the purpoſe. He [illegible] gins upon this ſubject, page 18, and 19. then [illegible] 24. he takes it up again, but 36, and 37. brin[illegible] him almoſt to the end of it, for page 38. he qu[illegible] concludes that point. And he is ſo confuſ[illegible] that to make quotations at large (as I o[illegible] thought to do) would but confound the Read[illegible] for 'tis hard, without diligent obſervation a[illegible] application, to find out what he drives at, a[illegible] indeed to make it ſenſe, and one paſſage co[illegible] ſiſtent with another, is paſt the skill of the gre[illegible] eſt Logician of our Age. For in one place [illegible] will have *G. F's words to imply, That there is no M*[illegible] *or Perſon Jeſus abſent from believers, nor no ot*[illegible] *Chriſt Suffered and Dyed, but what is in us perſon*[illegible] *ly, or whole Chriſt*; ſee his *Diſcovery*, &c. *Enlarg*[illegible] page 18. and to prove it, ſays, *as by his anſw*[illegible] *And ſo all be in the fancy, that be out of the St*[illegible] *of witneſſing Chriſt (that Suffered) within the*[illegible] Yet page 36. he tells us, *But that in this place* ([illegible] ferring to the ſame quotation) *he did mean*

*Suff*

*ufferings were within* Man *only, I do not think he id ſo mean, and I do believe no body elſe did ſo ink of* G. F. *as from theſe words.* Well Reader, id not thisMan *need have a better memory*? What hinkeſt thou? Now I have three things to clear p from what he offers in the ſeveral pages be-ore-named, which I ſhall endeavour to do, with as much brevity as I can, *viz.*

1ſt, That his excuſes about omitting the pa-rentheſis are weak, and conſequently he wick-d.

2dly, That paſſage, *Diſcoverer Diſcovered.* page 11. *That his Sufferings were within* Man *only*, the conſequence of his omitting it.

3dly, That the words *Suffered without, and Revealed within*, in which T. C. confeſſes *he ſees no harm* page 36. was G. F's ſence.

Page 18. ſays he, *Now in their* Diſcoverer Diſcovered, *page* 20. *they blame me for leaving out the word* **and**, (a miſtake, for I found no ſuch fault with him in that place) *and the Parentheſis, which I did not to wrong his ſence; nor is there any Emphaſis in them.*

*Reply.* That T. C. ſhould not deſign to *wrong* G. F's *ſenſe*, ſince (as I have already proved, and ſhall further prove) the leaving out the Parentheſis doth quite alter the Senſe is ſtrange: But why hath it no *Emphaſis*? Doth he underſtand the word *Emphaſis*? I doubt not. Now I will tell him what I take it to mean, *viz.* A part of, or word in a ſentence, whereon there lies ſome ſtreſs, or matter worthy remark. And if that be the right ſignification of the word, then I am ſure there is an *Emphaſis* there:

For it plainly appears that G. F. put in the words (*that Suffered*) to obviate any objection, which the malicious oppoſers of thoſe times might raiſe againſt him, as if he held forth to the World another Chriſt than he *that Suffered* outwardly. For the ſence is intire in relation to Chriſt within, without that *parentheſis*, and therefore the ſaid two words rightly and deſervedly put in by G. F. in a *parentheſis*, conſequently not *an inſignificant parentheſis* as he calls it, p. 34. and had he but the underſtanding of a Boy of Ten Years Old, that ever learnt the Rules of Reading and Writing true Engliſh, he would be aſhamed to ſay there is no *Emphaſis* in them.

But I would ask T. C. what *ſtops parentheſis, &c.* of any ſort or kind are made for, if there be no *Emphaſis* in them; and by his leave a *parentheſis* is very neceſſary in writing. Yet if it were of no ſervice, in this place *T. C.* is unjuſt in leaving it out. For ſuppoſe G. F. had been ſo ignorant a Man as not to know where to clap his *parentheſis*, and there had been no *Emphaſis* in this, had not he better humour a Man's folly, than give any occaſion for ſuch a fault to be objected, that had been more like a fair Antagoniſt. But *G. F.* was no ſuch fool, his *parentheſis* was proper, and *T. C.* a corrupter of his Sence in reality, (whether in intention or no, I leave the reader to judge) by leaving it out; which leads me to the ſecond head of this Argument.

2dly, As *T. C.* quoted this paſſage, Former *Diſcovery*, page 5. *viz. All be in the fancy, that be out of witneſſing Chriſt that ſuffered within them:*

Where

here he not only leaves out the *parentheſis*, but ſo doth not ſo much as point it with a *Comma*. nd ſince he offers it as an anſwer to a paſſage claps before it, *viz. Again one ſays, That Chriſt Juſtification, that Dyed and Suffered, ſhould in us in a particular Perſon, is a fancy.* I ap- al to Men of ſence, whether (notwithſtand- *T. C* ſays he made no obſervations on this ce particularly) it implies not (as thus ſtated) at according to *G. F. the Sufferings of Chriſt re within Man only.*

3dly, But as *G. F.* hath it in his *Great Myſtery* 131. *And ſo all be in the fancy, that be out of ſtate of witneſſing Chriſt (that ſuffered) within m.* Whether this refers not to the ſame hriſt (all one as if he had ſaid, we preach t two Chriſts, one within, and another with- t; but him only) who *ſuffered* without, and *revealed* within, though the expreſs words not there mentioned; I likewiſe appeal to en of ſence, (not to T. C. for he has but tle (if any) left, or at leaſt makes uſe of but tle) And with this T. C. himſelf can find no lt; for he ſaith page, 36. *Were it only ſo, I ſee harm in it.* And thus I think, I have made t my three Articles.

Well, in ſome meaſure himſelf gives up the nſe, ſays he, page 18. *Nor did I quote this ge to prove that G. F. did make Chriſt's Sufferings hin Man only, as they falſly inſinuate*, p. 21. Yet, ge 19. he will have the above-mentioned otation, of *G. F*'s, a contempt of the Perſon of hriſt, He ſaith. *Now our Lord Jeſus of* Naza- h *that ſuffered, and he as ſuch cannot be perſonally*

in

*in any* Man; *therefore in this he doth contemn o*
*Lord's Perſon.*

*Reply.* He hereby inſinuates, as if *G. F.* mu
grant that our Lord Jeſus his Perſon was in ev
ry Man, or elſe it was not the ſame Lord Jeſu
who ſuffered without, that is revealed withi
The firſt according to his own conceſſion is i
valid; for if our Lord's Perſon were in Me
his Sufferings in Perſon muſt have been with
likewiſe; and then he would have cleared G.
too ſoon, as in relation to the Sufferings with
Man only, as before-mentioned. And as to t
ſecond, I refer him to a Scripture quoted by n
*Diſcoverer Diſcovered*, page 21: *viz. Jo*
14. 17. (of which he takes no notice) *He dwell*
*with you, and ſhall be in you*; which is a ma
feſt proof that it was the ſame Chriſt. Na
himſelf *can ſee no harm* in ſo ſaying; therefore
to me theſe two paſſages ſeems contradict
ry.

Well but ſome may be ready to ſay, T.
hath mended it in this Book, and put in t
*parentheſis*, what haſt thou to ſay againſt h
now, upon that ſcore?

I *Reply*, It is a ſhame to ſteal, but a great
ſhame to bring back what was ſtollen; and
in the face of the World plead innocency.
to proceed;

I think it convenient in this place to anſw
an Objection, *T. C.* raiſeth againſt *G. F.* beca
it may in ſome ſence be applicable to moſt
the Quotations of his, with which *T. C.* h
found ſo much fault, page 18. he ſaith, *Bu*
*he meant ſo, why did he not expreſs it as you*

*And at best, in this he shews himself a very perverse Disputer, and therefore to be avoided.*

*Reply.* This that *T. C.* Objects against *G. F.* might as well have been Objected against his Lord and Master Jesus Christ, in his Dispute with the carping envious Jews, *John* 8. They in their janglings with him, had respect to that of him which was visible by their outward Eyes, which was of the Seed of *Abraham* according to the flesh. He thwarts them, and in his answers hath relation to that which was *before* Abraham *was*, v. 58. and which *was Glorified with the Father before the World began*, ch. 17. v. 5. And pray whose example could *G. F.* better follow since the arguments were upon the same subject, he having to do with a Generation of Men, who in divers respects were like the Pharisees? For as the Pharisees cryed up *the Prophets*, which propheſied concerning *the coming of Christ*; yet when himself was come, instead of believing on him, *Crucified him.* So those Men, though they professed a belief in Christ, as he *became Flesh, dwelt* on Earth in that *Body prepared* for him for a certain time, and then *was Crucified for our Sins, Rose again for our Justification, and ascended into Heaven*; yet opposed those who testified to the fulfilling of that promise of Christ, *John* 14. 18. *I will not leave you Comfortless, I will come to you*; and ch. 16, 17. that *the Spirit of Truth*, should *guide them into all Truth.* Now *G. F.* having such kind of Men to deal withal, (as by several of their expressions and practices sufficiently appears) he might not find freedom in his Mind, to gratify such sort of enquier

quirers, or rather malicious Accuſers, what his Faith was in thoſe particulars. But let *T. C.* prove if he can, that *G. F.* denied Chriſt's coming in the Fleſh; for theſe inferences of his own raiſing will not do it: For *G. F.* was well known to many that were not Quakers (I doubt not) as well as Quakers, to be found in the Faith in that reſpect.

*T. C.* complains, page 38. of *a great deal of wickedneſs, as well as envy in this one paſſage, more than he can diſcover.* Truly I believe 'tis more than he *can diſcover*; for how ſhould he *diſcover* what is not in being? But I hope I have proved that *the wickedneſs* and *envy* too, lies on his ſide; and ſo ſhall conclude this head.

'In my *Diſcoverer Diſcovered*, page 21. I charg-'ed him with miſquoting *G. F.* and by omit-'ting one ſentence in the ſaid quotation, imply-'ing, as if G. F's meaning was, That Chriſt had 'need of Salvation. Now ſee how he ſtates the caſe, *Diſcovery*, &c. *Enlarged*, page 20. *Again one ſays, The Seed, to whom the promiſe of Salvation is made, is, or hath been Sinners.* G. F. *anſwers, The promiſe is to the* Seed, *which* Seed *is the hope Chriſt, that purifieth even as God is pure; and here is the Creature come to know its liberty among the Sons of God, and the Seed Chriſt never ſinneth* p. 324. *From* G. F's *anſwer I obſerved, that he did imply, as if Chriſt (whom he terms the Seed) had need of Salvation; and I leave it to the Reader to judge, conſidering the affirmation, and his anſwer thereto*, &c.

*Reply. T. C.* in this Pamphlet takes no notice of the fault I found in his laſt, for his omitting

ting, ( *and here is the Creature come to know his liberty among the Sons of God* ) but very contentedly inſerts it, as much as to ſay, Make no more words of it, and thou ſhalt have it thy own way. But why muſt he alter the term *ſinned*, as it was in his former, into *ſinneth* as it is in this? Is there no difference? I think there is, only it ſhews he has an Antipathy againſt quoting right. Well, now I dare truſt it with the Reader, only adding the preceding Matter, which runs thus, After *G. F.* hath ſaid, 'The 'Promiſe of God is to the Seed, he adds, which 'hath been laden as a Cart with Sheaves by the 'Sinner. Now here *G. F.* makes a difference between *the Seed* and *the Sinner*, therefore ſince *the Seed* is not *the Sinner*, *the Seed* ſtood not in need of Salvation, but *the Sinner* only.

But he goes on, *And notwithſtanding they quarrel with me, yet they ſeem to allow as much; for in their* Diſcoverer Diſcovered, p. 21, 22. *ſay they, For G. F's aſſerting that the ſeed, to whom the Promiſes were made, was Chriſt; read* Gal. 3.16.

*Reply.* This Text ſays, *Now to* Abraham *and his ſeed were the Promiſes made; He ſaith not, and to ſeeds, as of many, but of one; and to thy ſeed, which is Chriſt.* Now what Promiſes doth this refer to? Certainly to *Gen.* 22.18. *And in thy ſeed ſhall all the nations of the Earth be bleſſed.* Who was this *T. C.* if not Chriſt? Not only he, but a great many more, yea, the generality of all ſorts of Societies going under the Denomination of Chriſtians, will interpret this Scripture no otherwiſe. And if this Seed be

Chriſt

Christ, then how, or wherein do I allow th
he stood in need of Salvation? Who says fal
now? Is it not *T. C*? Yes indeed, and that v
ry palpably too.

Since *Gal.* 3. 16. will not do his Business, l
us see what *Ver.* 29. will; *If ye be Christ's, th
are ye* Abraham's *seed.* To this he says, *Th
were Persons, and had been sinners, as* T. T.
*firms, and* G. F. *opposes him therein.*

*Reply.* Let *T. T.* affirm what he will, I w
put a Query to *T. C. viz.* How came the G
*lathians* to be of *Abraham's seed*, since they w
*Gentiles* according to the Flesh? I will tell h
what I think of it. By coming to receive t
like precious Faith which *Abraham* was Em
nent for, and *which was accounted to him for Ri
teousness, Gal.* 3. 6. and whereby he obtai
the Name of *faithful* Abraham, *Ver.* 9.
through which *he saw Christ's Day, and was gl
John* 8. 56. They were united to the *seed*
Abraham, *which was Christ*, Begotten by h
and one with him, and so thereby became *H
according to Promise: Heirs of God, and Jo
heirs with Christ, Rom.* 8. 17. Not accord
to the Flesh, as *T. C.* seems to mean by
word Persons, but according to the Spi
And they come to attain to this, by *being born
gain, not of corruptible seed, but of incorrupt
by the Word of God which liveth and abideth
ever, 1 Pet.* 1. 23. Which *word* is *Christ
whom all the Promises are Yea and Amen, 2 C
1.* 20.

Now after all these Citations out of *G.
Great Mystery, &c.* I shall add a Quotation
t

two out of *G. K*'s before-quoted *Serious Appeal*, to ſhew *T. C.* the Sentiments of one of his Brethren; who though he had then quarrelled with ſome in *Penſylvania*, had not at that time thought fit to declare againſt the Body of the Quakers in general, but inſtead of finding fault with the Ancient Friends (among whom *G. F.* ought deſervedly to be firſt named, and concerning whom *G. K.* hath ſpoken very reſpectfully ſince he came out of *America*) applauded them, and defended their Doctrine and Principles againſt *Cotton Mather* of *New-England*.

Page 6. He ſaith, 'And notwithſtanding of '*Cotton Mather*'s ſtrong Aſſeverations againſt 'us, as if we denied *almoſt all, or moſt of the* '*Fundamental Articles of the Chriſtian and Proteſtant Faith*, yet he ſhall never be able to prove 'it, That we are guilty of this his ſo extreamly raſh and uncharitable Charge, either as in 'reſpect of the Body of that People, called in 'Scorn *Quakers*, or in reſpect of any particular 'Writers or Publiſhers of our Doctrines, and 'Principles, and Preachers amongſt us, gene'rally owned and approved by us, as Men of a 'ſound Judgment and Underſtanding. And as 'for his Citations out of the *Quakers* printed 'Books and Treatiſes, I would have you to 'conſider, that moſt of them all are borrow'ed, and taken not from our own Books, but 'from our profeſſed Adverſaries, Men known 'well enough to be poſſeſſed with prejudice a'gainſt us, ſuch as *Thomas Hicks* and *John Faldo*, 'and others, whom our Friends in *Old Eng*'land, and particularly *George Whitehead* and

'*William*

'*William Penn* have largely Anſwered; yea,
'do here ſolemnly Charge *Cotton Mather*
'give us but one ſingle inſtance of any one Fu
'damental Article of *Chriſtian Faith* denied
'us, as a People, or by any one of our Write
'or Preachers, generally owned and approv
'by us.

Again, page 7. 'And it ſufficeth to me, a
'I hope doth to many others, that accordi
'to the beſt Knowledge I have of the Peop
'called *Quakers*, and thoſe moſt generally ow
'ed by them, as Preachers and Publiſhers
'their Faith, of unqueſtioned Eſteem amo
'them, and worthy of double Honour, as m
'ny ſuch there are, I know none that are gui
'ty of any one of ſuch *Hereſies* and *Blaſphemi*
'as he accuſeth them. Yet we deny not, b
'as it hath hapned to Writers and Preache
'belonging to all other Societies, ſo it ma
'have happened to ſome among us, to have
'times in Writing or Speaking, delivere
'things not ſo warily and cautiouſly worde
'in every reſpect, as need were: But in th
'Caſe, all but prejudiced Perſons, will ſay,
'it can be found, by comparing their wor
'one with another, that their ſence or meanin
'is found, though not ſo altogether ſafely
'cautiouſly worded in every reſpect, Charity
'to be allowed, and the beſt Conſtruction oug
'to be given to their words, or they then
'ſelves, or their Friends for them, in reſpe
'of their Abſence or Deceaſe, who did be
'know them, ought to be allowed to give the
'ſence of them, as I have done, in the ſincer

f my Heart, according to my beſt Underſtand-
g and Knowledge of them; and I think I ſhould
ow, and do know theſe called *Quakers*, and their
rinciples, far better than *Cotton Mather*, or any,
all his Brethren, having been Converſant with
em in publick Meetings, as well as in private
iſcourſes, with the moſt noted and eſteemed a-
ong them for about Twenty-eight Years paſt, and
t in many places of the World in *Europe*, and
theſe divers Years in *America*. Thus far *G. K.*
therefore if *T. C.* dare take his word, he muſt
over Scribling, for the above Character of the
kers, and the Rules he gives concerning their
itings, will ſoon put an end to the Controver-
if *T. C.* will but take notice of them, and be ru-
by them; if not, but he will ſtill perſiſt in his
rk, let him take notice, he muſt give *G. K.* the

Well, page 12. *T. C.* is ſo angry with *G. F's*
t *Myſtery*, that he muſt needs have it to be
d *and falſe*, and ſays, *that it deſerves to be burnt.*
pray do but obſerve the partiality of the Man,
hat is thus Cenſorious as to condemn this Book
he Fire, is angry with *W. C.* page 40. for be-
ſo *revengeful againſt F. Bugg's* Pillory-*book*,
ich whether true as he relates it, or no, I will
determine, neither do I think it worth my while
sk *W. C.* about it) as to *give large Money, and*
iſe more, *if he could have effected his Revenge on*
*to have his Book Burnt.* (Suppoſing this were
as he repreſents it; doth not *T. C.* worthily
t under the Reproof of the Apoſtle, *Rom.* 2. 21.
*therefore which teacheſt another, teacheſt thou not thy*
*Thou that preacheſt a man ſhould not ſteal, doſt thou*

The next thing I ſhall obſerve, is what he ſaith c
cerning the Letter he fixes upon *John Audland*
27. *And it's but a ſilly threadbare quibble of yours,* p
*That this Letter is an old threadbare ſtory, for it's*
*leſs true for being old; but it cannot be very old, bec*
*your beginning is but of late, comparatively.*

*Reply. Old and threadbare* it is, in that hardly
*Apoſtate* hath gone out from us, but this Letter
been one *Article* of his *Indictment* againſt us. *T*
in particular hath quoted it in divers of his Bo
five times I can prove it upon him, by what Bo
of his I have by me, and yet he will not be ſo ho
as to take notice of what hath been offered in
ſwer. At this rate *T. C.* ſeems reſolved to cut h
ſelf out work, that he need never fear being idle
long as he can but write over *J. A*'s pretended
ter, with a little Ridiculous Stuff both before
behind it. But to bring the matter to an Iſſue
*T. C.* will do things above-board, let him pr
this to be an Original, (for *T. F*'s Atteſtation d
not go ſo far, notwithſtanding he ſaith it is an
Manuſcript) or elſe Atteſted by Credible Perſ
(not Apoſtates) that it exactly agrees with the
riginal, otherwiſe he ſays nothing. For what pa
ing and piecing, addition or ſubſtraction, a Ma
ſcript may meet with, when it comes into ſuch e
minded Mens Hands, who knows? For my pa
much ſuſpect it, having reaſon ſo to do, by *T.*
Management of Quotations out of Printed Book
can hardly believe he will be Honeſter in Obſc
Manuſcripts.

Since *T. C*'s Hand is in, (though one would th
he had faults enough of his own to anſwer for,
he muſt try what he can do in behalf of *John Pe*

m, since *J. P.* will not do it for himself; there-
e pray let us see how he will manage this point:
ys he, p. 27. *But your story*, p. 40. *is old, thread-*
*e, and false in fact in some things, and shews your*
*vy.*

*Reply.* Not quite so *old*, nor yet so *threadbare* as
ine *T. C.* I doubt not but I can prove thine to
e been printed against the Quakers above Twen-
times, and do thou make out that this hath been
nted half so often if thou canst; besides, it is of
r date considerably; and if it be *false* shew
erein, for bare generals proves nothing, and as
*envy* wherein is it demonstrated? When a Man
ll come to our publick Meetings, and give away
nted Papers like Doctors Bills, to all Comers and
ers indefinitely, very abusively reflecting upon
Is it a demonstration of *envy* to publish to the
orld, that this Man is a Whimsical Man, hath
e prepostrous and unjustifiable Actions, and by
son he was therefore denied by the Quakers, he
h never loved them since, and that is the occasi-
of these Bits of Paper being thus exposed, *&c?*
le proceeds, *For your Story of* Merchant-Taylors-
*hath no relation to this Controversie with you about*
*Contempts.*

*Reply.* Why doth he meddle with it then? But did
*J. P.* give just occasion for that Reproof, by
repeated Clamours against the Quakers? And
ot he one in Confederacy with *T. C.* his Bosom
end? And therefore it was not without cause,
they were put together in the same Book. But
ot *T. C.* guilty of rehearsing Matters which re-
not to the *Contempts* he mentions? Had his
mplaints about the pretended *Persecution in Pensyl-*

*vania* any *relation* to his pretended *Contempts?* Th
if that be a fault in me, this is much more in *T.*
becauſe he is the fault-finder.

Again, *And great part of the Diſorders there w*
*occaſioned by the rudeneſs of two of your Preache*
J. B. *and* S. N. *&c.*

*Reply.* What did *J. B.* and *S. N.* pull the 27
*niſon Paſties* in pieces? Did they throw them up
Peoples Cloaths? Did they *waſte* the good *Victua*
Did they throw down the Table whereon *J. P.*
Friend he took to Wife, and ſome of that confu
Multitude was got upon? *&c.* But who occaſi
ed ſuch a prepoſterous Feaſt? Who gave the O
ginal Cauſe of theſe Diſorders, by Inviting ſuc
Rude Company? *T. C.* knows as well as I. And
for his threat of *ſomething of worſe Conſequence* c
cerning *J. B.* and *S. N.* I ſuppoſe it is not for
good-will he conceals it, but becauſe he is doubt
it would only ſhew his Envy, and not anſwer his e
in bringing any Diſrepute upon the Body of
Quakers in general.

Page 28. He Cavils at my ſaying, *Among wh*
the *Bible is ſaid to be one*, ſays he in a Parenthe
(*mark this, a Bible would not ſerve their turn, but*
*Bible.*)

*Reply.* I ſhould not have thought this worth
king notice of, but only to ſhew the emptineſs
fillineſs of his Cavils. Where is there ſuch a th
as the *Bible*, by way of Eminency above the re
But I can preſently ſhew him, *The Holy Bible*,
the Title of one of them, and I believe moſt ar
Entituled.

He is angry that I ſhould ſay, J. P. *employed P*
*ters to carry ſome Religious Books, among which the B*

*said to be one, with design to Burn them.* He queries' *but how do you know that? I am sure he never told you but the contrary.*

*Reply.* If a Man meet me upon the Highway, present a Pistol to my Breast, and bid me stand, but some Company coming by, he is prevented, taken and carried before a Justice of the Peace; will his saying, he did not design to Rob me, excuse him, notwithstanding such plain Overt Acts?

To make good his Assertion, he quotes a Paper of *J. P.*'s printed *above 25 Years since*, which saith, *whereas it is said, I would have Burnt all those Books; I say, I would not have Burnt any more than what was already Burnt, I say, I should not have done it to Gain the World.*

*Reply. T. C.* should have told us who put the Fire out that *J. P.* had kindled, but since he hath not, I will tell him, It was not *J. P.* that put it out, but *the Man that was sweeping the* Exchange, *by order from somebody else*, as *J. P.* himself relates in the Paper quoted by *T. C.* 'Tis probable after the said Man had put it out, *J. P.* would not have lighted it again; but the question is, Whether *J. P.* would have put it out himself, if the Man had not? For my part, I can see no shadow of Reason to believe he would, therefore this is as frivolous an excuse, as that in the foregoing Comparison.

*T. C.* quotes him further, *Again*, says he, *The Rumour is, I would have Burnt the Bible——rather than I would Burn that, or the least Leaf thereof that may be serviceable, I should rather Sacrifice my Life.*

*Reply. T. C.* would do well to tell me on *J. P.*'s behalf, since he hath undertaken his Cause, How many *Leaves* there are in *the Bible unserviceable*? But

how come *T. C.* to leave out these words, (*or by the Command of any Mortal*) Are they not for his turn? No, to be sure, that is the Reason they are left out; But since they are for mine, I have put them in. Now Reader, from hence it is plain, that *J. P.* thereby implies, as if the Immortal God might require him to do it, and then he must do it, though he would not do it *at the Command of any Mortal*. And to shew thee that I do not wrong him in drawing this Conclusion, hear what himself says in another Paper, wherein he Reprinted the Quakers denial of him on the account of that Action, *viz.* 'The 'People called *Quakers* having printed and publish-'ed a Paper against me, or rather against the Lord 'whose Servant I am, whose will I have done, and 'whose Reward I have received. Now perhaps the Reader may be inquisitive to know, what the Charge was which they laid against him, which he here justifies, as having done *the Will* of God, and having *received a Reward* from God therefore. To satisfie all such, I shall give them the Preamble of the said Paper, as Reprinted by himself, which contains the Reason of their so doing, *viz.* 'Whereas *John Per-'nyman* of late did bring, or cause to be brought into 'the *Exchange* in *London*, several Books and Writ-'tings, and amongst others the Holy Scriptures of 'Truth, which testifie of Christ, with other Writ-'tings and Testimonies Recorded of the Holy Ser-'vants of God, and Martyrs of Jesus; with Intenti-'on to Destroy and Burn the same, (as by his out-'ward Actions and Expressions might justly be judg-'ed and suspected) *&c.* Thus by *J. P's* hand-work, are both he and his Advocate *T. C.* cast.

In the management of this part of the Controverſie, *T. C.* hath manifeſted a great deal of Bitterneſs of Spirit, Railing at not only me, but divers others, yet it being nothing but Dirt, I can trample it under my Feet, and ſlight him and all his Malice; for unleſs it be in that particular, he is all along very Childiſh; ſo that he quite inverts the Apoſtle's Exhortation, 1 *Cor.* 14. 20. For *in malice* he is *a Man*, but *in underſtanding* he is *a Child*, and therefore let him take all his Traſh to himſelf, for it is not worth the minding; only before I leave this Subject, I ſhall take notice of one Cavil, *viz.*

He ſaith, *They can ſlander others on Credible Information. And it's ſaid.*

*Reply.* What is the matter with thee now *T. C?* muſt a Man take nothing for Truth, but what he is an Eye-witneſs of? What will become of *Credible* Hiſtory then? Nay, even the very Hiſtorical part of the Scriptures. As for matter of *Slander*, I cannot perceive it to be otherwiſe than according to the old ſaying, *viz. In matter of Truth*: For if this be all thou haſt to ſay in Vindication of *J. P.* thou hadſt as good have ſaid nothing.

*Ibid.* Page 28. He quarrels at my Title Page, for putting in *T. C. next to Achan*, and ſays, *they can bring Scripture, as their forefather did, that* T. C. *ought to be ſtoned.*

*Reply.* I find he can read his deſerts, whether it be told him or no, for I ſaid nothing of *ſtoning*, but left it with an *&c.* Reader, miſtake me not, I do not propoſe ſtoning as a fit Reward for his deſerts in a Litteral Sence. For as he is no otherwiſe *Achan*, than in a Myſtical Sence; ſo I intend the ſtones in a Myſtical Sence too. Some I have thrown

at him already, and more I am now throwing, r
without hopes of their having ſome effect, in or
to keep the *Accurſed Thing* from hindring *Iſrael's*
ctory over his Enemies.

As for thoſe *Quotations*, he mentions *out of* J. P
nyman's *Book* relating to Monarchy, Epiſcopacy, c
he may e'en pleaſe himſelf with them, for I do
think it worth my while to examine, whether th
be ſo or no. The chief ſtreſs I laid upon them, w
to manifeſt the Temper of the Man, which delig
in attempting to do miſchief, whether he can
tain his end or no, and therefore would take thi
upon truſt from any body, though a *profeſſed*
*verſary* againſt us, rather than fail.

*T. C.* is much diſpleaſed becauſe I allot *F.*
*Pillory* for him, in order to releaſe the twelve *F.*
put in: But ſince he goes not about to make go
what he formerly offered, *viz.* G. K's and *his Ad*
*rents Sufferings* which I charged him with *magnifyi*
to be as he there repreſented them, but only off
his bare ſay-ſo, upon the ſole Credit of *the Book*
*Trials printed by* J. Gwillam, which hath been con
ted by *S. F.* I cannot but conclude it to be mo
his due, than ever 'twas the Twelve's.

He queries, page 34. *Who moſt deſerves the Pillo*
T. C. *or they who forge and print falſe Accuſations*
*gainſt* T. C. *to defame him, and cover their own wi*
*edneſs?*

*Reply.* I don't know who they are that do ſo. Bu
query, *Who moſt deſerves the Pillory, T. C.* who ab
ſeth Mens Writings, curtails and miſapplieth the
or he who detecteth his *wickedneſs?*

Page 25. *And as they ſay*, page 18. *by my conſ*
*(their Servant* E. Pennington *) ſhall ſtand on*

*Pillo*

illory *with his Masters next time, as a false Accuser, hen there is any room for him there.*

*Reply.* But it seems there is no *room for him* yet; nd truly I may say in this Case, by way of Allusion an old saying, *There is no haste to* Pillory *true folks.* erhaps *T. C.* may have taken it up for some of his riends, who may most *deserve* it.

Page 38. *Take the Pillory to your selves, there is no om for* T. C. *nor would he be with such a curs'ed Com-ny.*

*Reply.* Indeed *T. C.* here we must strain Courte-es. 'Tis due to thee, and those of thy Society; nd if there be *no room for* thee, they ought to make oom, for thou hast as much right to claim a pro-erty in it, as any of them all. And for our parts, e have nothing to say to you, in that respect; for e are as shy of your *Company*, as you can possibly e of ours.

Friendly Reader, Having now remarkt what Ob-rvations *T. C.* hath made upon my *Discoverer Dis-vered*; for an answer it is not, neither (I suppose) oth he pretend it so to be. I shall proceed, to take otice of some passages in his Book, containing Re-ections, which had not so immediate a relation to y Book: I find them Three fold;

1st, Doctrinal Errors by him asserted. 2dly, Ge-eral Reflections upon us as a People. 3dly, Re-ections upon particular Persons. I shall begin with is Errors in Doctrine.

And in the first place, I shall present thee with one f *T. C*'s self-contradictions, *Discoverer*, &c, *Enlarg-d*, page 1. he saith, *And indeed their Print'd Expressi-ns imply as much*, viz. *That the Light in every Man the Saviour.* But a little lower in the same page, he

he saith, *And it is not because they say, Christ is Light, which Enlighteneth every Man*; or, *That Light in every Man, is from Christ, that others do generally oppose* G. F. &c. *for.*

*Reply.* That *the Light in every Man* should not *the Saviour* and yet *Christ* should be *the Light which lighteneth every Man*, implies that Christ is not Saviour; let *T. C.* own this Conclusion, or else fold this Paradox, if he can: I will grant him, Christ in his fulness is not contained in any Man, in all the Men in the World: But where-ever Ch appears, the Saviour appears. Yet, Christ is wholly in Heaven neither; and according to his thod of dividing Christ in Heaven, from the sa Grace or Light (for 'tis all one Principle, tho two Denominations) in Man: The Saviour is no Heaven neither, unless he were wholly Circumscrib there.

Page 26. He hath a fling at *G. F.* in relation the Doctrine of the Light, says he, *There is a silly Argument* G. F. *makes use of, to undervalue, and contemn the Worth and Authority of the Scriptures*, viz. *saith he*, 137. *For the Pharisees Crucified Christ, had that which testified of Christ, the Scriptures*, &c. *Now this Argument is of no more force against the Scriptures, than it is against the Light in every Man, which* G. F. *says is Christ; for the Pharisees, and Wicked Men, have the Light, as well as the Scriptures, and more universally; for you say, every Man in the World have that, but few have the Scriptures, in comparison.*

*Reply. T. C.* should have given *G. F's* reason which was, *Because the Key was wanting*; which he tells you before, was *the Key of* David, and that he says, is *The Spirit who gave forth the Scriptures, and which*

opens the Scriptures. Now, *the Lord is that Spi-*
Cor. 3. 17. And he 'tis alſo, *who hath the Key*
David. Rev. 3. 7. and is *the Light of the World*,
8. 12. And they not having the Key; nay,
ſo deſperately hardened, as to *take away the Key*
*others, to hinder them from entering that were enter-*
Luke 11. 52. No wonder they *erred, not knowing the*
*tures, nor the Power of God*, Mat. 21. 29. And there-
though they had the Scriptures, not attending
him, who hath *the Key of* David, *who opens, and*
*Man ſhuts, and ſhuts, and no Man opens*; the Scrip-
were as *a Sealed Book* to them, *Iſa.* 29. 11.
ich they would not have been, if they had given
unto the Light. For it was not their being pre-
with Chriſt in the Fleſh, that would effect it:
he, while he was yet preſent with them, ſaid, *Search*
ye ſearch) *the Scriptures, for in them ye think ye*
*Eternal Life, and they are they which teſtify of me.*
*ye will not come to me, that ye might have Life*, John
9. 40. Now, might they not have very readi-
replied? Are we not with thee? And yet thou
ſt, *Ye will not come to me.* But as long as they be-
ed not in the Light, they were at a diſtance from
,

Having ſpoken ſomething, in relation to his un-
valuing the Light; I ſhall ſee next, what he ſaith
cerning the Word of Faith, ſee page 23. *And*
*Apoſtle doth not mention the Word of Faith within,*
*he Foundation, or object for them to truſt in only, but*
*the evidence, or proof of their Faith; nor doth not*
*ribe Salvation to that only, and give all our Lord's*
*les and Offices to the Light within, as* G. F. *doth,*
.

Reply.

*Reply.* The Apoſtle is very plain, that this *Wo*
*Faith* is Chriſt, and that 'tis *the Object and Founda*
*of* our *Faith.* For ſpeaking concerning Chriſt's
ing the *End of the Law for Righteouſneſs, to every*
*that believeth,* and diſtinguiſhing between *the Righ*
*ouſneſs of the Law,* which conſiſted in works, and
*Righteouſneſs of Chriſt,* which was received by *Fai*
that they might not wander abroad, ſeeking t
which was at home, he directs them to the object
Faith within, and ſaith, *But the Righteouſneſs which*
*of Faith, ſpeaketh on this wiſe: Say not in thine Hea*
*Who ſhall aſcend into Heaven? That is, to bring Chr*
*down from above.* (Now might the *Romans* (h
they been of *T. C*'s mind) have ſaid, Haſt thou n
preached to us, that Chriſt is aſcended into Heave
How then ſhall we find him, if we ſeek not after h
where he is aſcended? But to proceed,) *Or w*
*ſhall deſcend into the deep? That is, to bring up Chriſt*
*gain from the Dead. But what ſaith it? The Word*
*igh thee, even in thy Mouth, and in thy Heart, that*
*he Word of Faith which we Preach.* Well, either the
s no Coherence in the Apoſtle's words, or elſe t
Word of Faith is Chriſt. 2dly, Either the Apoſt
Preached ſome other thing than Chriſt (and that
*C.* will tell us is Antichriſt, ſee page 5.) or e
Chriſt is the Word of Faith, they Preached. Na
it's not only the Object and Foundation of true Fait
but it is that which works in Man, the right ſavi
Faith concerning the Reſurrection of Chriſt ou
wardly. For the following words are, *That if th*
*ſhalt confeſs with thy* Mouth, *the Lord Jeſus, and ſh*
*believe in thine Heart, that God hath raiſed him fr*
*the Dead,* Rom. 10. 4, 5, 6, 7, 8, 9. and v. 1
*So then Faith cometh by hearing, and hearing by t*

*Wo*

ord of God. Then certainly, *our Lord's Titles and offices*, may be given to him the Word and Light, ithout contemning *his Perſon*.

But what are *G. F*'s expreſſions, which ſo much end him. He ſays, *Now the Seed of the Woman come, in which Seed, Chriſt, all Nations are Bleſt*, F. *to all Friends every where*, &c. *page* 2. *By theſe words, now is come, he implies a Principle within; the Apoſtles Teſtimony was to him, even our* Lord ſus of Nazareth; *who was before come*, Heb. 1. *God th ſpoken unto us by his Son*, (*mind theſe words*) *it's not th ſpeak, but hath ſpoke.*

*Reply.* Here *T. C.* hath run himſelf into a *Dilemma* again; for if Chriſt did not then ſpeak to the poſtle, nor had not ſpoken in, and through his Serants, ſince his aſcenſion, How could the Apoſtle rite by Divine Inſpiration? And I ſuppoſe *T. C.* ill grant that his Epiſtles were not wrote without it. t ſince he muſt have the words *doth ſpeak*, I will give n the word ſpeaketh; which is equivalent, and at in the ſame Epiſtle too, Ch. 12. 25. *See that ye refe not him that ſpeaketh; for if they eſcaped not, who uſed him that ſpake on Earth, much more ſhall not we ape, if we turn away from him that ſpeaketh from Heaen.* Will T. C. now ſay, that this was not meant Chriſt? Or will he ſay, that Chriſt ſpake with Voice which reached the bodily Ears of the believers, nce his aſcention? If neither of theſe, then is his rgument invalid, and his Objections againſt *G. F.* nſequently ſo too.

Thus far Points of Doctrine, now I come to geral Reflections upon us as a People. Page 23. l ſhews his Teeth, but (God be thanked) he cant bite; for, tis not for want of ill will, he ſays,

*Yet you who Love our Lord Jesus, who be of other P*
*swasions, who have Relations or Acquaintance that*
*deceived by their good Words, and perceive not the dep*
*of Satan among them; if you judge this* Discovery
*viceable, use your endeavour to possess them with the d*
*ger of their Errors, for surely they are the griev*
*Wolves foretold of, although they have the Sheeps-cloth*
*of good Words.*

*Reply.* I shall answer this by way of Retorsi
and maintain it to be truer than his. *You who h*
any sincerity and *love* to the truth of *our Lord Je*
professed by the People called *Quakers* left, yet h
been beguiled into a Separation from them, by th
Envious Apostates, False Surmises, and Wicked
sinuations; or *have any Relations or Acquaintance t*
*are* thereby *deceived, and perceive not the depths of*
*tan amongst them*, shew them what Answers have be
published against these evil-minded Mens Pamphle
and *endeavour to possess them with the danger of* Apos
cy, *for surely they are* such as the Apostle *John* 1 E
2. 18. calls *Antichrists*; and *Ver.* 19. says, *They w*
*out from us, but they were not of us; for if they had b*
*of us, they would no doubt have continued with us;*
*they went out, that they might be made manifest, th*
*they were not all of us.*

Page 29. *And although they endeavour to excuse th*
*Errours, by some sound Expressions in their Books,*
*there are few, if any, Hereticks, or their Books,*
*speak some Truths.*

*Reply.* That the Quakers hold *Errours* is yet
prove, for all his great noise, hath yielded no sol
proof of it. He says the Quakers deny Chris
they say they do not. He produces *Quotations*
ferring to the Light; they say it is the Light of

Chriſt which they preach. He inſinuates as if eaching up the ſufficiency of the Light to lead out Sin, were putting a ſlight upon that One Offer- of Chriſt upon the Croſs; they anſwer, no, the ght is that which inſtructeth them how to put a ght Value upon the Benefit accruing thereby, *&c.* d truly if all the other *Errors* which he pretends e *Quakers* are guilty of, were not miſ-ſtated and ſrepreſented, they would amount to no more than is doth, and that is juſt nothing at all.

Page 29. *And this Spirit of theirs cannot be the Spirit Truth, for that was to lead into Truth, but theirs have them into Untruth and Error, therefore is Antichriſt, hough they call it Light.*

*Reply.* This I can call no leſs than Blaſphemy, for at we *call the Light* in every Man is Divine, and erefore to call this *Antichriſt* is abominable. Chriſt s, *While ye have the Light, believe in the Light, that may be the Children of the Light, John* 12. 36. w according to *T. C.* Chriſt's Exhortation muſt thus; While ye have Antichriſt, believe in An- riſt, that ye may be the Children of Antichriſt. not this rare Doctrine think you? And yet *T. C*'s ravagant Expreſſion will bear this Expoſition.

Again, *I do not attend their Lot, but if I ſhould take ir Example, and Print againſt them what I have by dible Information, as it's ſaid, much filthineſs would ear to be under their Skirts.*

Again, *I can give you a whole Book of theſe your ickedneſſes, and not out of the Quaker* Unmasked *nei- r, as you falſly inſinuate, although I refer to that, be- ſe much of your Wickedneſs is there Collected together of ſome others.*

Reply

*Reply.* Let him Print, and ſpare not, the *Quak*
deſie his Malice, the Truth of their Principles, a
good Converſation amongſt Men, hath that place
the Hearts of many Thouſands who are not of the
as that 'tis paſt his Skill with all his falſe Accuſa
ons to blaſt them, or deface the eſteem they are
with them. But withal, let him remember he m
prove what he Prints. And indeed I believe it is
want of proof, and not for any Love he bears t
*Quakers*, or any of them, that we have not had
*whole Book* he threatens, publiſhed long e're this.

Thus having cleared theſe Points, I ſhall now p
ceed to Reflections upon particular Perſons; t
three or four of them only, not that I have
more to object againſt him, for his Book abou
with them; but becauſe I would not clog the R
der with too many, ſince they are not ſo immedia
ly relative to the Controverſie, but only a little
expoſe the Man's Folly manifeſted therein. I ſh
begin with *G. F.* that Object of this Apoſtate's
tred, and not only of his, but alſo of moſt, if
all that ever Apoſtatized from us; who for his
traordinary Service in the Church, obtained
Love, Honour and Eſteem of all that loved
Truth, and the Proſperity thereof amongſt us,
is now out of the reach of *T. C.* and all his A
ſtate Brethren whatſoever, where (I doubt no
he reaps the Fruit of his Labours.

Page 19. ſpeaking concerning *G. F.* he ſai
*Let's ſee now what juſt Judges you will approve*
*ſelves, in condemning his Erroneous Spirit; but I k*
*you dare not touch that, it being your Foundation; fo*
*you do, down comes your Building of Infallibility*
*Church-power.*

R

*Reply.* *G. F's Spirit* is above his reach, being no nger upon Earth, unleſs he will make *G. F's Spirit* be God, for otherwiſe it cannot be Omnipreſent, nd if not Omnipreſent, but in one place at one me, and therefore 'tis very unproperly worded. ut if he means the Spirit which influenced *G. F's*, nd dwelt in him, I confeſs we dare not condemn at as Erroneous, ( notwithſtanding all his envious nſinuations ) becauſe we believe it to be the Spirit f God, and therefore a good *Foundation* for our *hurch-power* to be Built upon.

Page 36. *But G. F. was tormented, and raged be-uſe our Lord Jeſus, his Perſon and Sufferings without , was preferred ( before his, G. F's Spirit or Light, in the Work of our Salvation).*

*Reply.* He miſ-ſtates the Caſe. *G. F.* perceiving hat the Profeſſors of that Age, ſo far exalted the Works of Chriſt without us, as to ſlight and over-ook the Light and Works of Chriſt in us: He zea-uſly and earneſtly preſſes People to embrace that ight and Spirit of Chriſt Jeſus in themſelves, (not s own [*G. F's*] Light or Spirit, as he calls it, for ow could that be in them?) thereby *to be led out of l deceit.* This Doctrine was not reliſhed then, and o more is it now by divers. Though it is the ight of Chriſt in us, which opens the Myſtery of e Works which Chriſt wrought without, and pre-ares and fits us for the Benefit accruing thereby; nd when ſo prepared, and thereby intituled to it, eals unto us the evidence of it in our own Hearts. herefore 'tis of abſolute neceſſity to be preached, nd 'twas this *G. F.* preached, this Spirit or Light f Chriſt in Man, 'twas this he directed Peoples inds to, well-knowing that thoſe who obeyed the

Truth in their inward parts, could never deny t
Truth, as in relation to what Christ wrought wit
out, nor slight the inestimable *Price of their Redem*
*tion*, viz. *the Blood of Christ*.

Well, but *William Penn* must be the *Foxonian Hig*
*Priest* with him, and excessively angry he is, p. 3
that *W. P.* should say concerning *G. F. he exce*
*them all*. And p. 40. having given him the Tit
of the *High-Priest* again, he adds, *But this his Pri*
*rather bespeaks him to be one of them forward Childr*
*which are past Grace, than an humble Christian*.

*Reply*. This is all such inconsiderable, silly, grac
less stuff, that only the mentioning it is sufficien
to bespeak him no Scholar in the School of Grac
nor yet one of Wisdom's Children.

Turning back to p. 29. I find a triumvirate of
linked together thus, *And I fear not but the same Lor*
*Jesus of* Nazareth, *who hath delivered me from t*
*Paw of* J. Field, *and from the Mouth of* G. White
head, *Foxonian Chief Priests, will also deliver me fro*
*this Uncircumcised* Philistine, *the High-Priest's Ser*
*vant*, Ed. Penington.

*Reply*. Truly a very course and beastly Compar
son, as in relation to *J. F.* and *G. W.* and a very
dle one in relation to my self. Where did he eve
read that the *High-Priest* kept an *Uncircumcised Ph*
*listine* for his *Servant*? No, *T. C.* all the *High*
*Priest's Servants*, nay, all the Servants of the *Isra*
*lites* in general, were by the Levitical Law to b
Circumcised. Neither is he *David*, for he has n
served me as the *Philistine* he alludes to was serve
by *David*, for *his Head was cut off with his own Sword*
and let him serve me so, if he can do it with all h
weak Arguments, Moreover, I'll tell him, *Davi*
migh

ight be more properly termed *the High-Priest's rvant*, than *Goliah* of *Gath*, and therefore since he ill have *W. P.* to be *High-Priest*, he must e'en take *Uncircumcised Philistine* to himself. For the work promotes, manifests him to be *Uncircumcised both Heart and Ears*, since he so *resists the Holy Ghost*, *cts* 7. 51. and vilifies it, as he hath done in this ook, under the terms of *their Spirit*, G. F's *Spi-*, &c.

Now to speak to him according to his own Dia-t, p. 19. *I shall not trouble my self to take notice of his Slanders and Untruths, because it's not for my own ndication that I contend, but for the true Faith in our rd Jesus*, and his Light within Man, *as it was deli-red to us by the Holy Evangelists and Apostles, there-e I no more mind this Servant of* Senacherib (Rab-keh's) railing, then the Daughter of *Zion* did *Predecessors* Master's, *Isa.* 37. 22. viz. *The Virgin Daughter of* Zion *hath despised thee, and laughed e to scorn, the Daughter of* Jerusalem *hath shaken head at thee.* But his Book puts me in mind of *ov.* 27. 22. He may read it at his leisure, and thal consider, the Wise Man says, *The backslider in rt shall be filled with his own ways*, *Prov.* 14. 14. ow the more fully to fulfil this Scripture upon m, I shall present the Reader with a few of the mes and Epithets he bestows upon *G. F.* in this *scovery*, &c. *Enlarged.* As for what he says con-rning any of us that are living, I can speak for my f, and believe may for the rest named therein. e can read his Folly without Passion against him, d slight all those Expressions of Envy which he its against us; But when a Man shall be so far nk with furious Malice, as to Violate Sepul-

chres, and trample upon the Graves of the Dea
when he ſhall be ſo ignobly baſe, and ſo mean
ſcurrilous, as to beſtow his *Billingſgate Rhetori*
upon a Man that cannot anſwer for himſelf, becau
in his Grave, it is not fit he ſhould paſs witho
Rebuke. Therefore to expoſe the poorneſs of h
Spirit, to the view of thoſe of a more genero
Temper, and to manifeſt to them what a kind
an Antagoniſt I have got, I have here Collected
part of his reflective Abuſes of that good Man no
at reſt, who never deſerved at his Hands (I a
fully perſwaded) theſe Demonſtrations of *Ranco*
againſt him, he being a Man of Peace, of a Mee
Gentle Spirit, a good Example to the whole *Floc*
*whereof the Holy Ghoſt had made him an* Eminent *Ove*
*ſeer, walking before them blameleſly as became the Goſp*
whereof he was a Miniſter. Reader, this Char
cter of this Man is well known to Thouſands to
true, therefore is *T.C.* a Scandalous Miſrepreſe
ter of this Deceaſed Servant of Chriſt. His Mali
is ſo great againſt his Memory, that I think I ha
not offered a third part of the Abuſive Expreſſio
he uſes in this one Book againſt him; thoſe that I
preſent object againſt him, here follow,

## Epithets beſtowed upon *G. F.* by *T.C.*

Page 8.

His Spirit a proud boaſting one.

P. 9.

G. F's Bantering Anſwer.

P. 10.

G. F's Impertinent ſtuff.

A Bantring Conjurer.

A Diviner.

And Falſe Prophet.

is Wicked Spirit.
his Jugler G. F.
he Fallibility and Wickedness of G. F's Spirit.
P. 11.
false Accuser.
our Great Prophet, G. F.
P. 12.
is false Spirit.
P. 14.
ath been the bane of more Souls than any one Priest in England.
P. 18
causer of Divisions.
P. 19.
is gross wickedness.
is Erroneous Spirit.
P. 20.
he unsoundness of G. F's jugling, long, two fac'd answers.
P. 22.
oul-mouth'd Language.
P. 27.
. F. the Author of most of these Errors and Wickednesses.
P. 28.
G. F. &c. Wicked men in matter of Fact.
P. 29.
This Great Whore G. F's Spirit.
G. Fox's Errors.
P. 30.
His jugling answer.
His long side-long quibbles.
P. 31.
His old trade of false citing and perverting.
This self exalted Spirit.
G. F. so Luciferian-like, &c.
P. 32.
Such a false Accuser as G. F.
P. 33.
His Infallible Spirit within, which was infallibly a wicked one.
A meer quibbler.
P. 35.
A perverter.
P. 37.
A perverse Disputer.

But *T. C.* is not content with reflecting himself but he muſt alſo excuſe *the Man that called* S. J. *Prick-louſe Taylor*, as appears, page 22, and 23. ſaying, *For that affects but one Perſon*, and yet confeſſes *he was a Juſtice in* Penſylvania.

*Reply. T. C.* is miſtaken both in Place and Office for *S. J.* was then Governour of *Weſt-New-Jerſey* and that is higher than a *Juſtice* of the Peace. But ſuppoſe an Abuſe be offered to one that is only a *Juſtice* of the Peace, doth *that affect that one Perſon only*, or doth it affect Magiſtracy in general? And are Affronts offered to a Magiſtrate (ſuch as was the *Boys throwing Dirt at* S. J. mentioned by *T. C.*) can not be puniſhed, but the Magiſtrate muſt meet with reviling Language and Nickuames, (ſuch as was that of *Prick-louſe Taylor*, which the ſaid Boy's Maſter called the ſaid S. J.) and no notice be taken of the Offender, What Dignity hath a Magiſtrate more than another Man? Into what Contempt would Magiſtracy ſoon come? And into what Confuſion would a Government tolerating ſuch things ſoon be brought? Even to Anarchy at laſt. And yet 'tis this Crime that *T. C.* extenuates.

One quotation more, and then I ſhall conclude this part, 'tis in page 40. *Diſcovery*, &c. *Enlarged* viz. *I find their Books ſtufft with ſuch baſe Inſinuations of almoſt all People, that the chief drift of them ſeems to be to render the* New Teſtament, *and the true Faith in our Lord Jeſus, and the Miniſters and Profeſſors there Infamous, and worſe than Papiſts, and are ſo bold to adviſe to the taking away and deſtroying of Property.*

*Reply.* I dare defie the Father of Lies himſelf to out-do this; now pray do but hear the Character of Quakeriſm by another Hand, and one that is

reat esteem with *T. C.* viz. *G. K.* in his *Serious Appeal*, page 60. says he, 'Indeed if *Quakerism* were such a thing as he doth represent it to be, and would fain have People believe it to be, or that the twentieth part that he saith of it, were true, it were most abominable, and such who hold it would be most unworthy, and not fit to be esteemed Men, far less *Christians*; but Blessed be God, our Religion is not that which he would make it to be, nor are we such as he describeth; and it is a great question to me, if he do really think these things, that he saith of us, to be true, either in general or in great part; and if he doth not think so, the greater is his Sin.

Psal. 7. 14. *Behold, he travaileth with iniquity, and hath conceived mischief, and brought forth falshood.*

Now to the *Noble Bereans*, who will *search diligently whether these things are so, or no, Acts* 17. 11. Do I recommend the Perusal of this Treatise, and submit the Matters therein contained to their serious Consideration, and solid Meditation.

*Edward Penington.*

A

# DISPLAY

Of some, amongst many, of

*T. C*'s Self-Contradictions and Tautologies,

By Way of

# CONCLUSION.

NOW I come to the last part of my present Task, wherein I shall endeavour to prove *T. C.* inconsistent with himself, and another kind of Man in 1681, and 1682. than what he hath shewed himself to be in 1694, and 1695. though all along constant in opposing those whom he terms *Foxonian Quakers.*

Impartial Reader, It is very frequent, and a point of common Justice in Courts of Judicature, That if a Man give in Evidence against another, and the Accused prove the Accuser guilty of contradicting himself in Two Relations of the self-same matter in any material Points in question; he is not only rejected as no competent Witness for the present; but upon a fair Tryal and due Conviction upon Record, rendred uncapable of appearing in that station ever

upon

ster for the future. In order therefore to prove T. C. guilty thereof, I have here Impannelled a Jury o his own packing, *viz.* Twelve ſeveral quotation out of his former Writings, oppoſite and contradi dory in matter of Fact, to Twelve others out o his later Writings, and if they agree in their Ver dict to find him guilty, I appeal to thee for Juſtice a gainſt him, which is never to relye upon his Aſſer tions as Authentick againſt us any more, nor yet t believe his bare ſay-ſo in thoſe already publiſhed.

Moreover be pleaſed to conſider that *T. C*'s for mer Writings vindicated *the Antient Quakers* in ge neral, and my Father *Iſ. P.* in particular, their *Te ſtimony and Principles*; 'twas the *Modern Quakers* h then found fault with, and what ſhould their Crim be, but (as he ſays) their *departing from their Ant ent Teſtimony*; my Father was then quoted *as one o the moſt experienced amongſt them, a Chriſtian Quaker &c.* no fault found with *G. F*'s former Writings Now his Tale is turned, *the antient Teſtimony to th Light within*, he will have to be *a Contempt of Jeſus Nazareth*, the *antient Quakers Erroneous*, and thei *Modern Quakers*, however *found they may pretend thei Faith* to be, condemnable as *Excuſers and Cover ers of Errors*, unleſs they deny the Antients and thei Teſtimony whom himſelf once ſo much applauded Now my Father muſt be *a Contemner, Undervalu and Underminer of the Faith of our Lord Jeſus as teſti fied to by the Four Evangeliſts, and an Overthrower o the Faith of* Chriſtendom, *&c.* whereas all the Book which ever were publiſhed of his, were extant ſom time before *T. C*'s former Commendations of hi thirteen Years ago, and himſelf dead ſome Years be fore that: As for *G. F.* though *T. C.* was neve

uch guilty of commending him in Print, yet, *The reat Myſtery*, with which he ſo much quarrels with ow, was printed in 1659. and that was long before hoſe Encomiums which he beſtows upon the Quakers Principles were publiſhed, as indeed were moſt, if ot all the quotations he Cites out of divers Authors n his later Pamphlets, and ſo I think may very well e reputed a part of what he calls, *Their Antient eſtimony*. Therefore be pleaſed to examine theſe ollowing quotations, and ſee whether or no they lo not fully prove my Charge againſt him of ſelf-ontradiction; and that he is as unſtable a Scribler, s (perhaps) ever took Pen in hand. But if theſe e not ſufficient to make him aſhamed of himſelf, if e deſire it, I can produce above twice as many more, which I have lying by me at his Service on urther occaſion.

Neither is it a ſufficient *Salvo* for him to ſay, as e doth, *Diſcovery*, p. 1. *And although I have been a onſtant Hearer and Lover of them above Thirty Years, nd by the Love I had for ſome of them, enſnared in ome of their Errours, and did not ſo fully ſee the danger hereof, until lately; and moſtly by their oppoſing and ontradicting* G. Keith's *Doctrine, and perſecuting him nd his Friends, greatly convinced me, that they did not reach the ſame Goſpel and Faith as the Apoſtles did.* I ay his bringing in himſelf as a guilty Perſon, will e of no more force to prove his Charge againſt the Quakers; then if a Man ſhould bear ſo much Spleen o another, as that to procure his Death, he ſhould ccuſe himſelf of Felony or Treaſon, thereby to ring in the other as guilty too, would be accoun-ed ſufficient Evidence to Convict the other of the aid Fact, barely upon his ſay-ſo, without Circum-

ſtance

ſtances of Time and Place corroborating his Evidence. For all that *T. C.* hath hitherto produced is no more than his bare ſay-ſo, ſaving a few quotations which he hath miſerably abuſed, as I have already demonſtrated. But to detain thee no longer in the Preamble, Reader, ſee for thy ſelf, and according to Evidence, paſs Sentence, whether he be a Credible Witneſs or no, for to thy diſcreet Judgment I freely ſubmit what is here offered in the following Quotations and Obſervations.

First.

**Babel's Builders**, Part 1. Page 7, 8.

*Thus what you have done ſeems to be to the diſhonour of Truth, and contrary to what you once profeſſed: for the ſufficiency of the Light in your own Hearts was that Goſpel you received*, and they [*E. B. If. P. and antient Friends*] *preached at firſt, for all to cleave to, and abide by, and give up to. But now to give up to the Requirings of others, altho' contrary to that, what is more like another Goſpel? Therefore I beſeech you mind the Exhortation*, If we, or an Angel from Heaven, bring

First.

**Animadverſions**, &c. Page 25.

*Nay*, Paul *Preached it as the Goſpel of* Salvation, *that* Chriſt died for our Sins, that he was Buried, and Roſe again the Third Day, and was ſeen of many, *according to the Scriptures*, 1 *Cor.* 15. *and here is no mention made of him as within, yet this was the* Goſpel of Salvation by which ye are ſaved, *ſays he*, if ye keep in Memory what I preached unto you.

ring any other Gospel
han that you have re-
eived, let him be Ac-
ursed.

*Observ.* In the first place mark how he extols *the sufficiency of the Light*, and asserts that *that was the Gospel preached by the Antient Friends*, both the reaching and Profession whereof he applauds.

2dly. He upbraids those whom he then opposed (which was in 1682.) as bringers in of another Gospel, and deserting the Antient Testimony.

3dly. In 1694. This very *Gospel of the Light* within, which before he so applauded, he now rejects as no part of *the Gospel of Salvation*, and applies all to the outward.

4thly. He misrepresents the Apostle; for the Apostle saith not, that what he delivered to the *Corinthians* concerning *the Death, Burial, Resurrection, &c.* of Christ, was the whole of the Gospel which he delivered to them; but was what he delivered to them *first of all*? 1 Cor. 15. 3. And that necessarily implies, that he delivered something more to them afterwards, and the whole, not the Historical part only, was *the Gospel by which they were saved.* Nay the same Apostle *Paul*, *Acts* 20. 24. calls, *The Gospel of the Grace of God, The Ministry which he had received of the Lord Jesus to testifie*: In respect to which, together with the *finishing his Course with Joy*, he *counted not his Life dear unto himself.*

5thly. Though I won't accuse him of bringing in another Gospel, yet is he guilty of dividing the History of the Gospel from the Mystery of the Gospel, and so opposing the one to the other, which he ought

not

not thus to ſever, for in ſo doing he contradicts him
ſelf, and were beſt ſeriouſly to conſider, whether t
Curſe pronounced by him in the Scripture he quote
do not thereby in ſome meaſure belong to himſe
For *Chriſt within us is the hope of Glory*, Col. 1. 27. a
and is a conſiderable part of the Doctrine of the G
ſpel Preacht and Laboured in by the Apoſtle *Paul*.

Second.

**Babel's Builders**, Part 1. Page 14.

*For the cauſe why thoſe they call* Apoſtates, *ſeparate from them, is not out of any diſlike or denial of the Principles of Truth (although they ſay all that oppoſe them be gone from Truth) but in oppoſition to their Uſurping Authority over Peoples Conſciences in Religious Matters, and requiring Conformity to their Orders, before or without Conviction.*

Second.

**Animadverſions**, Page 23, 24.

*And your ſo deſerting the Name* Jeſus, *by which the Apoſtles moſt frequently preached him, and your more-uſing the term* Light *give cauſe of doubt that you had not the ſame reſpect for our Lord Jeſus as* Peter *and* Stephen *had, but rather ſought the Advancement of the Light within you, and transfer the Work of Redemption from him to that, and in order thereto endeavoured to bring Contempt on the Teſtimonies of* Matthew, Mark, Luke, *and* John, *that they bore to him, that died, and was dead*, &c.

Obſerv.

*Obſerv.* In one Quotation *T. C.* maintains the Quakers *Principles*, in the other he undervalues their Foundation Principle, *The Light within.*

2dly. An Idle Cavil, that becauſe they Preach Jeſus Chriſt under the ſame Appellation as he gave himſelf, *viz. The Light*, therefore they bear not the *ſame reſpect to him, as* Peter, Stephen, *&c.* which is a falſe Inference.

3dly. He oppoſeth the *Works* of the *Lord Jeſus* to the Works of his *Light* in us, which ought not to be, for 'tis he who works in us by his Light in order to our Redemption, and without it he never did, nor ever will perfect the Work of Redemption in any; and this Aſſertion undervalues not *the Teſtimonies of the Holy Evangeliſts*, but accords with them.

4thly. He Fathers the ground of the Separation upon Impoſition, and not falſe Doctrine in the one. In the other his Charge amounts to Errours of a high Nature; no leſs than Contempt of Chriſt, and oppoſition to the Evangeliſts in their Teſtimony concerning him: Which is a palpable Contradiction, and evident enough to any that have Eyes in their Heads, and Diſcretion to make uſe of them.

Third.

Babel's Builders, Part 2. Page 7.

*I deny all Fleſhly Liberty and Eaſe, but the high Hedge or Wall,* viz. *G. F.'s* Orders, *&c. muſt be deſtroyed, and that City laid waſte,*

Third.

A Diſcovery, &c. Page 7.

*It's not my Intent to make void or undervalue the Light of Chriſt, or Spirit of God within, and Obedience thereto; for it's our Duty*

*waſte, (and every one know his dependance upon the Foundation Chriſt Jeſus the Light.)*

*Duty to walk in the Light within, but not to Build thereon. The Foundation our Lord Jeſus of Nazareth, being already laid according to the Purpoſe and Promiſe of God.*

*Obſerv.* Compare but theſe two Quotations together, and there will appear a groſs Contradiction: In the firſt *Chriſt the Light* is *the Foundation*, but in the ſecond you muſt not *build upon the Light*. How *T. C.* muſt we not Build upon the Foundation? What muſt we Build upon then, upon the Sand? If we do, our Building will fall, and great will be the fall thereof.

2dly. But we muſt Build upon our Lord Jeſus of *Nazareth*. Very well, yet how muſt we Build upon him, unleſs we Build upon the Light? (Wouldſt thou divide Chriſt, *T. C.*?) for he who *ſpake as never Man ſpake*, ſaid, *I am the Light of the World*, John 8. 12.

Fourth.

Babel's Builders, Part 2. Page 7.

*Theſe in all other Tribes, as well as yours, is the Lord gathering into the one Habitation*, Chriſt the Light.

Fourth.

A Diſcovery, Page 5.

*But he is by the Quakers rejected and contemned, and the Light in every Man they Deify with his Titles and Offices, and to be his Fleſh & Blood, contrary to the Scriptures.*

*Obſerv.*

*Observ. T. C.* is like the *foolish Woman* mentioned *Prov.* 14. who is *plucking down* his *own House with* his *own Hands*: For if it be a Crime to give the *Titles and Offices* of Jesus Christ to his *Light* in Man, then is he himself Eminently guilty, and therefore let him take it to himself. And if not, why so quarrelsom I wonder. Leave dividing Christ without from Christ within, and take him as a compleat Saviour in both his Appearances, for thy thus dividing him will never do thee good.

2dly. If nothing of Christ's *Flesh and Blood* be of a spiritual Nature; and so consequently in Men, and Christ as Man revealed there, let him quarrel with *R. K.* (whose Disciple he is, and) who hath asserted that Doctrine in his Printed Books, more than any that ever went under the Name of a Quaker, as I can prove if there be occasion. And further, let him quarrel with Christ's own words, who says, *John* 6. 55, *&c.* That *his Flesh* was *that Bread which came down from Heaven*; and *Ver.* 63. plainly demonstrates that he spake of something which was spiritual. And farther, I might ask *T. C.* whether that which Christ took of the Virgin *came down from Heaven*, or no? If not, what *Flesh* was that which he here mentions?

Fifth.

Gabel's Builders, Part 3. Page 6.

P. 11. Erroneous and Schismatical Doctrines broached by thee, and such

Fifth.

A Discovery, &c. Page 7.

*And the Apostle does not mention the Word or Faith within, as the Foundation*

ſuch as thou art. *Theſe words follow in anſwer to* G. B. *his* Teſt. p. 11. Seek not to undervalue that to which you were ſent to miniſter. *Which words of* G. B. *be ſound, for* G. B. *means not, that they preach to, or miniſter to Chriſt, but to turn to the meaſure of Chriſt's* Light *in their own Hearts*; As the Seed is come—— to turn unto or for the good of which the Miniſtry was ſent. *It is plain he means to turn People to the Seed, and not that Chriſt was in want of, or bettered by the Creature. Therefore thou haſt not, nor canſt not prove* G. B's *Erroneous and Schiſmatical, but your ſelves falſe Accuſers.*

*or Object for them to tr in only, but as the evide or proof of the Truth of th Faith, but not aſcribe S vation to that only, give all our* Lord's *Ti and Offices to the Li within, as* G. B. *does, ſ ing, Now the Seed of* Woman is come, which Seed Chriſt, Nations are Bleſt. *Th words,* now is com *points to a Principle wit but the Apoſtles was to h even Jeſus of* Nazare *that was before come, ſ ing,* Hebrews, God ha ſpoke unto us by his S *( mind them words) not, doth ſpeak, but h ſpoken,* &c.

*Obſerv.* It ſeems *G. B.* may ſay *the Seed is come,* a *T. C.* will vindicate him, but *G. F.* muſt not ſay *T. C.* will find fault with him. But if any ſhould a how it comes about that one and the ſame Expre on ſhould *be ſound* in *G. B.* and Erroneous in *G. F.* I anſwer, *G. B.* wrote a Paper ſuppoſed againſt *ders,* or at leaſt *T. C.* Fathers it upon him. But *F.* was a recommender of good Orders, and *T.* could not now of a long time endure Order or *de*

*ders*, but hath been a promoter of Confusion both in Works and Writings; nay, moreover all those who would have set him to rights, and prevented his **Babel Buildings**, were Enemies in his esteem. Behold, Reader, this is the Man, who cannot bear sound Doctrine now, who could in 1682. espouse a Paper, which he calls *G. B's*, but whether his or no I will not determine, but if his, the weakest piece in point of Doctrine that ever I read of his. Behold, this is the Man who *Disc. Enl.* p. 29. can vindicate *J. Perrot*, meerly because he opposed the Quakers, though the said *J. P's* old Principles and *T. C's* new ones are so vastly different. But any stone will serve him to throw at the Quakers; yet in Point of Doctrine, who must set up for one of the Correctors of the Quakers Principles but wavering, unstable *T.C?* which puts me in mind of a Latin Verse I have formerly read, which with the alteration of two words may be very suitable in this Case; *viz.*

*Tempora mutantur &* Crisp mutatur *in illis.*

2dly. *T. C.* with his impertinent Distinctions, would divide between Christ and *the Word of Faith within*, but I Appeal to the Considerate Reader who may deliberately peruse *Rom.* 10. whether in that Chapter the Apostle do not plainly call Christ *the Word of Faith*; and if so, *T. C.* is a vain Caviller, or else Christ is not *the Foundation or Object* of the Christian Man's Faith, and so according to that he must divide our Lord Jesus of *Nazareth* from Christ.

3dly. Either with him Christ is not the Son of God, but Jesus of *Nazareth* only; or else Christ in

Man is wholly silent, or his Inference from the *Hebrews* is wrong, and he a perverter of Scripture Chuse him whether.

Sixth.

**Babel's Builders**, Part 4. Page 11.

*I have ( to my understanding ) endeavoured the advance and honour of the Truth you profess,* ( the Light in the Conscience).

Sixth.

Introduction to **Animadversions.**

*And I think it's the Duty of all Christian Quakers to own him* (viz. G.K.) *and his Testimony, and be concerned as good* Nehemiah *was, because the City of his Father's Sepulchre lay waste but behold here's greater cause to be concerned; for the Foundation of the Prophets and Apostles, is endeavoured to be undermined,* &c.

*Observ.* Either *T. C*'s *endeavouring* to *advance* the *Truth*, which himself grants is *the Light in the Conscience*, was an *endeavouring to undermine the Foundation of the Prophets and Apostles*, and if he so did, he is wrong in so doing, or else he is found in a manifest Contradiction. But the *Truth* and the *honour* thereof ought to be *advanced*, be they who they will that *profess* it; neither is the Profession of the Truth ( *the Light in the Conscience* ) any ways tending to the *undermining the Foundation of the Prophets and Apostles*; for Jesus Christ was their Foundation, and he declared

declared himself to be the *Truth* and the *Light*: Therefore is *T. C.* guilty of Contradiction, in that in one *Quotation* he owns the *Truth* (*the Light in the Conscience*) was *professed* by those, whom in the other Quotation he accuseth of *endeavouring to undermine the Foundation of the Prophets and Apostles.*

| Seventh. | Seventh. |
| --- | --- |
| Babel's Builders, Part 5. Page 6. | A Discovery, &c. Page 3. |
| *Not but that I do own,* That all Faithful Friends and People of God, their Unity is in the Eternal Spirit. | *And yet they say, altho' falsly,* An Infallible Spirit is now possessed among the Quakers, Page 105. |

*Observ.* Either there is no Quakers *Faithful Friends* nor *People of God*, or else *their unity* stands *in the Eternal Spirit.*

2dly. Either *the Eternal Spirit* is a Fallible Spirit, or else *the unity of all Faithful Friends and People of God*, stands in the *Infallible Spirit.*

3dly. If any Quakers are *Faithful Friends and People of God*, and *the Eternal Spirit* be an *Infallible Spirit*; then is *an Infallible Spirit possessed among the Quakers*, and consequently *T. C.* False and Contradictory.

Eighth.

**The Man of Sin Discovered**, Page 16.

*I oppose not the People called* Quakers *in general, or their Principle, the Light of Christ Jesus in the Heart or Conscience of every one to be thereby taught or led, for of the truth and sufficiency thereof, I am well satisfied.*

Eighth.

**An Essay**, &c. Page 4

*And pray take notice that the Matter now in Controversie, is not so much what these Modern Quakers say they now believe, but about those printed Errors; for if these believe otherwise than they must condemn and disown them, but they contrariwise excuse and cover them, and thereby make themselves guilty and chargeable with them*, &c.

*Observ.* The Principle which *T. C.* so much opposeth in his late Writings, viz. *the sufficiency of the Light*, he was once (it seems) *well satisfied* in; and that which he now calls *their Printed Errours* were wrote in Vindication of that Principle. Now, Reader, I leave thee to judge, what *an uncertain sound* this Man's *Trumpet gives, who can thereby prepare themselves for Battel?*

2dly. Nothing will serve him, but *the Modern Quakers* must Dance after his Pipe, and like him, deny the Antient Testimonies, which he himself frequently in his former Writings Vindicates; or else whosoever, or how many soever they be, he will

will accuſe them all as *guilty* of Errours: But his ſay-ſo, don't prove them ſo.

Ninth.

**Several Teſtimonies,** 3d Edit. Page 26.

*Chriſt's Spirit ſpeaks now (as it did ſixteen Hundred Years ago) to have our Expectations and Orders from God, by his Light within, and not Man without.*

Ninth.

**A Diſcovery,** &c. Page 2.

*So I having for many Years owned and heard you, can tell you by Experience, that the Light within every Man only, nor the moſt exacteſt and ſtricteſt Obedience thereto, will not be a good Foundation for your Faith to faſten in, or build upon.*

*Obſerv.* How can he pretend to talk of his *Experience*, and of *the moſt exacteſt and ſtricteſt Obedience to the Light*, when he hath been ſo far from that by his own Confeſſion, as that we *cannot repreſent him a greater Sinner than* (he *thanks God*) he *thinks himſelf to be*, *Eſſay*, &c. page 1. How then can he pretend to ſettle Points of Doctrine, when as he hath not been obedient to Chriſt's Commands, who requires a forſaking of Sin, ſo far as he makes it known? For Chriſt ſays, John 7. 17. *If any Man will do his will, he ſhall know of the Doctrine*, &c. And the Apoſtle tells us, 1 Theſ. 4. 3. *For this is the will of God, even your Sanctification.* Therefore *T. C.* ought to forbear medling ſo much with Doctrine, whilſt (by his own words) he is ſo bad.

2dly. Compare these two Quotations together, and then thou wilt find, that either *T. C.*'s Doctrine is, That we must not *build upon the Light within*, tho *the Spirit of Christ* commands us *to have our Expectation and Orders* therefrom, and that 'tis *from God by his Light* that we receive them. Neither is *the Light any good Foundation for us* to relye upon, though we may be found in *the most exactest and strictest Obedience thereto*, (which cannot be without the Assistance of the Spirit of God). Or else *T. C.* is repugnant to himself, and in *Babel*'s Confusion, and so his *Building* like to come to nought.

Tenth.

**Several Testimonies,** 3d Edit. Page 27.

*Gather not* People *to your selves, but turn them to the Spirit of Christ in their own Hearts, to be governed thereby in all performances.*

Tenth.

**Introduction to Animadversions.**

*For we have not to do with* G. W. *&c. as Men, but with the Infallible Spirit of Christ, which they pretend to be guided by; and that it's not they but Christ by or through them that speaks and acts.*

*Observ. T. C.* would have *people turned to the Spirit of Christ in their own Hearts*, and yet if they be so turned, and that *speaks and acts by or through them*, then he quarrels with them. What would this Man be at, can any body tell, or he himself either? Nay, he is not contented *to have to do with* G. W. *&c.* but he must have to do *with the Infallible Spirit of Christ*,

*Christ*, and he must quarrel with that too; but let me tell him it is stronger than he, and will be too hard for him, therefore he had better submit to it in time.

Eleventh.

**Babel's Builders**, Part 2. Page 1.

*In the said Complaint against* W. R. *put out in the Name of* I. Penington, *I find the Scripture fulfilled in the Approvers thereof as well as in* I. P. That the time would come, they will not indure sound Doctrine. *For although that* Testimony *cited from* I. P's (*was sound truth*) *who was one of the most experienced amongst them; yet because it thwarts their present Designs and Interest, therefore they revile the Publishers and the Owners thereof, as appears by the Black Names and Characters to* W. R. *and* T. C. *&c.*

Eleventh.

**Animadversions**, Page 27, 28.

*Therefore it's the general Belief or Faith of the Professors of Christianity concerning our Lord Jesus, as testified to in the* Four Evangelists, *and the* Acts, *that* I. P. *do undervalue, contemn and undermine, and for the effecting this design, he makes or raises an Imaginary Maulkin out of his own Brain of* earthly, perishing Garment, Flesh and Blood of our Nature, &c. *and under pretence of contending against this, he undermines* (*in order to overthrow*) *the Faith of* Christendom.

*Observ.* Two very different Characters of one and the same Person, and yet the Man concerning whom he

he gives these different Characters dead before either of them were written, as I said before. But pray observe well the reason, and that will clear up the Matter; *T. C.* hath different Designs and Interest to carry on now, than he had formerly, tho' his Malice against the Quakers is still the same, unless it be rather increased of late. For formerly he having transgrest in some Matters, wherein the People called *Quakers* were well satisfied they were in the right Belief and Practice, as being led thereto by the Spirit of Truth, *viz.* their Method of Marriage, in opposition to Marrying by a Priest, and Testimony against Tythes; and by his said Transgressions cutting himself off from the Unity of the Faithful: What doth he do but set himself to oppose the good Order in Church-government and Discipline established amongst them, well-knowing that they were, while standing, as *a high Hedge or Wall* as himself terms them ) that would keep out such unruly Apostates as he from laying waste the Garden of God, by introducing a lawless Liberty. In order therefore to the plucking down this Hedge, and undermining this Wall, he lays his pretences high, and under colour of reducing all under *the guidance of the Spirit of God in their own Particulars*, which Principle he insinuated, was destroyed by the afore-mentioned Orders, he publishes Books stufft with *Quotations* out of my Father's; and other Ancient Friends Writings, and where they asserted Liberty of Conscience against Imposition in Matters of Faith and Doctrine; he quotes them in defence of his Beloved Libertinism against the Commendable Church-government Established amongst us, in order to prevent it, and keep it from taking any root amongst

mongſt the Members of our Society. Now while e was proſecuting theſe his Endeavours againſt ur good Orders and Diſcipline under this ſpecious retext of crying up *the Light and Spirit*, though the endency of it was to bring us into the like Confuſi-n as he was in himſelf, that thereby he might be a-gain embraced (without coming in at the right door) s a Brother in Unity, (if there can be ſaid to be a-ny true Unity in *Babylon*, where their *Languages are confounded*, and they underſtand not one another) he ries up the *Antient Teſtimony*, *If. P.* was an *experi-enced* Man, his Writings *ſound Truth*. But ſince that Project would not take, he leaves nibbling at the Heel, and now flies at the Throat of our Principles and Profeſſion, now lopping the Branches won't ſerve, he's for pulling up our Religion by the Roots, and leaving us as uncertain what next to take to as himſelf ſeems to be. Now the *Spirit* muſt be no lon-ger *Infallible* in its Appearances in Men, nor its ſelf *a Foundation to Build upon*, the *Antient Teſtimony to the Light* no leſs than falſe Doctrine; Chriſt's out-ward Appearance in the Fleſh and Faith therein the only true Faith and Doctrine in oppoſition to his Light in the Conſcience. And laſtly, my Father *If. P.* no better than a Heretick in *contemning, under-valuing, undermining and endeavouring to overthrow the Faith of Chriſtendom:* But

Fault to find with others, though guilty of the ſame,
Reflects upon the Teacher, to his greater ſhame.

**Babel's Builders**, Part 4. Page 17.

He quotes *R. R.* saying, Doſt thou not draw back (not draw on) by thy Doctrine and Example? He replies, *No, it is theſe that have taught, that the Light in our own Hearts is ſufficient, and is the only Teacher and Leader, and now draw from that to outward written Orders, which draw back. But I preſs not my Principles nor Examples on any, but leave them to what they were at firſt directed to; and this you call Rantiſm; but it was not ſo with the Apoſtles, and* E. B. *and* If. P. *nor with you in the beginning, nor* Babylon and Confuſion, *as you term it. Theſe were true* Chriſtian Quakers; *and were they now alive, and maintained the ſame Truths as they did in their days, it is to be feared, you would perſecute them as Enemies*



**Animadverſions**, &c Page 29.

*But it's evident his* (viz If. P's) *deſign was to undervalue the Perſon of Jeſus and in order thereto begin to divide* (*under pretence of diſtinguiſhing*) *Chriſt, or the Saving Power from his Perſon, under the Name of* Body *and* Fleſh, *and ſo excluding him, the Perſon Jeſus of* Nazareth, *from being Chriſt, ſo conſequently from being the Saviour; and having by the art of diſtinguiſhing accompliſhed that, then he goes on to degrade or diveſt him of his Name Chriſt, and then pulls off his Mask, and open-fac'd ſays,* We can never call the bodily Garment Chriſt: *And although he pretended a care or fear of overvaluing the Body, yet could afford to transfer the Name Chriſt to themſelves, under the Name of Members of the Body; for ſays he,* Doth not

*Enemies to God, and all that fear him, &c. as you do others.*

not the Name belong to every Member of the Body, as well as to the Head: *Also he says, That* the Apostle gave them (*the Members*) the Name Christ together *with him*, i.e. *Christ, All tending to undervalue our Blessed Lord Jesus.*

*Obsev.* How a Man can be a *true Christian Quaker*, and yet an *Undervaluer* of *our Blessed Lord Jesus*, is past my Comprehension.

2dly. That the preaching of the Spiritual Appearance of Christ by his *Light*, and maintaining the *sufficiency* thereof as the *only Teacher and Leader*, as was preached *in the beginning* (according to *T. C*'s own Confession) should be Truth Thirteen Years ago and now of a sudden Error, shews the unsettledness of the Man.

3dly. That this Principle should tend to the *undervaluing the Person of Jesus* of *Nazareth*, and yet *T. C.* not see it in Thirty Years time, notwithstanding he had as much opportunity of searching the Scriptures then as now, and for good part of the time a more than ordinary Enmity against the *Foxonian Quakers*, (as he calls them) which might have whetted him on long since, (a Man would think) to have pickt holes in their Coats, if there had been any, shews he can do nothing till he sees other Folk attempt it before him, and then like a Parrot he can talk by rote, perhaps more than he rightly understands, as appears by the bungling Work he

make

his Writings, which demonstrates he hardly knows what he would be at himself, but Rail he must, for his Life lyes in it.

4thly. He cannot now answer *No* to *R. R*'s Question, for according to his own Character of one that *draws back*, he denies *the sufficiency of the Light & the only Teacher and Leader*, and joins with *G. K.* who is for establishing outward written Orders more strictly than ever *G. F.* or those others with whom he quarrels ever proposed. And so the following Scripture I shall fasten upon him as his doom, *Heb.* 10. 38. *Now the just shall live by faith: but if any man draw back, my Soul shall have no pleasure in him.*

Well, but perhaps after all that is said, *T. C.* as in Matters of Doctrine, so in his excusing these Contradictions may Ape *G. K.* and say, 'I freely 'acknowledge I have found some words and passa-'ges, that not only need some further Explanation, 'but even in part an Emendation and Correction. 'And I thank Almighty God, that has not only gi-'ven me to see them, but has given me that Humili-'ty of Heart, and Love to Truth, and Regard to 'the Salvation of Souls, that I can freely both ac-'knowledge and correct my former Mistakes, after 'the Example of some worthy Antients. The *True Copy*, &c. p. 17. And therefore since I have confessed my self *ensnared in some of their Errors*, *Discovery*, p. 1. (*T. C.* may say) what I wrote in the time of my Ignorance is not to be alledged against me. I answer, Truly he was very Erroneous in my Opinion, in the Application of his Matters, and I do not quote them as subscribing to them wholly in every particular, but rather as *Argumentum ad Hominem*, (he knows who uses that phrase) neither

ther can I allow him to be so wrong in [illegible] in his former Books, as in Use and Applic[illegible]n, not so Erroneous in those as in these latter Writings. However until he hath published his *Index Expurgatorius*, and therein told us, what he retracts, and what he justifies, he is chargeable with the whole. And let him further take notice, that it is not retracting only that will do his Business, but he must give a very good reason for his Recantation, before it will be accepted by Men of Understanding, for otherwise they will be ready to say, it is not true Conviction that he was in Error, but Malice against the Quakers that was the ground Cause thereof, thinking thereby to have the fuller stroke at them. And if they should say so, I do not see how he can reasonably blame them; for his inveterate prejudice against the Quakers, is so obvious to all those that peruse his Writings, that they would be in great danger of judging amiss, if they should judge otherwise.

Now having gone through *T. C*'s Twelve Self-contradictions, I shall next present the Reader with some of his Tautologies in Six Particulars, and that only in the Four last Pamphlets wrote last Year and this; for if I should go to examine his former Books for Tautologies, I should find little else, or at least a great part of them so. These Six are as follows; though but few in Comparison of what might be offered, yet enough to prove my Charge, and to shew that his Method is to quote and cite things until he makes them threadbare.

1st. 'Such as be false Ministers preach Christ 'without, and bid People believe in him as he is in 'Heaven; *W. S*'s *Primmer*, page 8.

Quotes

Animadverſions, &c. p. 24,25,35. Diſcovery, &c. p. 7
Diſcovery, &c. Enlarged, p. 24. In all Five times.

3d. 'The Blood ſhed out of him after he was dead ——— was more than the Blood of another Saint.

Quoted Eſſay, &c. p. 2. again, p. ibid. Diſcovery, &c. Enlarged, p. 35,18,38. In all Six times.

3d. 'The Devil was in thee, thou ſaiſt, thou art ſaved by Chriſt without thee, and ſo haſt recorded thy ſelf a Reprobate, and Ignorant of the Myſtery of Chriſt within thee, for without that thou doſt not know Salvation.'

Quoted Animadverſions, &c. p. 25,27,35,39. Diſcovery, &c. p. Diſcovery, &c. Enlarged, p. 17, 18. In all Seven times.

4th. 'Is not the Life called Chriſt where-ever it is found--- doth not the Name belong to every Member in the Body, as well as to the Head?

Quoted Animadverſions. &c. p. 26,27,29,35. Diſcovery, &c. p. 7, 8. Diſcovery, &c. Enlarged. p. 24, 27. In all Eight times.

5th. 'The ſame Chriſt therein Crucified Aſcended.

Quoted Animadverſions, &c. p. 24, ib. 34,37, ib. 38. Diſcovery, &c. p. 1,7. Eſſay, p. 3. Diſcovery, &c. Enlarged, p. 4,7,24, In all Twelve times.

6th. '---Whom you ſay, You can never call Chriſt, but ſomething that dwelt in that Body, Iſ. P.

Quoted Animadverſions, &c. p. 4,6,24. 26,28,29, ib. 31,35,37. ibid. 38. Diſcovery, &c. p. 7. Diſcovery, &c. Enlarged, p. 24. In all fourteen times.

Friendly Reader, is that Man fit to write Books, that will never take an Anſwer; for though theſe Quocations have been anſwered before, he will take no notice, but quotes them again and again: In ſhort, after this method of repeating things from time to time, in one Pamphlet after another, Cuckow like, continually in the ſame Note, he may e'en write ſo long as he can procure Pen, Ink and Paper, (and a Penman, or an Amanuenſis, to Compoſe his Notes) to his Life's end, and there will be no end of anſwering him. I have taken a great deal of Pains about this Book, but if he continue this method, a few Lines will anſwer him for the time to come, and that ſufficiently too. For if he ſhould trouble the World with any more Books, as he threatens, viz. *to carry on his Eſſay*, I reckon there will be little or nothing New (that will be worth taking notice of) but the old matter over again, and therefore thou needeſt not *keep theſe*, as he adviſeth thee, p. 40. but as occaſion offers, make what uſe thou pleaſeſt of them, for in the next that comes out thou wilt go near to ſee the ſubſtance of theſe. Farewell.

E. P.

FINIS.